RULES OF THE SOCIETY OF JESUS

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A
SUMMARY
OF
THOSE CONSTITUTIONS WHICH CONCERN THE SPIRITUAL INSTRUCTION OF OURS AND ARE TO BE OBSERVED BY ALL.

(Revised by the 27th General Congregation.)

NOTE.—After the number of the Rule is added, in brackets, the number of the old Rule treating of the same matter, whether any change has been made or not.

Rules 5, 6, 7, 43 have been changed somewhat: Rule 51 is a new one, taken from: *Const. P.* 6. *C.* 4. *N.* 1.

1. (1) ALTHOUGH it be the sovereign wisdom and goodness of God our Creator and Lord, which is to preserve, govern and advance in His holy service this least Society of Jesus as it has vouchsafed to begin the same, and on our part the interior law of charity and love, which the Holy Ghost is accustomed to write and imprint in the hearts of men, is to help thereunto rather

than any exterior constitutions; yet, because the sweet disposition of divine Providence requires the co-operation of His creatures, and the Vicar of Christ our Lord has so appointed, and the examples of saints and reason itself teach us so in our Lord, we think it necessary that constitutions should be written, which may help us, according to the spirit of our Institute, to greater progress in the way of God's service upon which we have entered.

2. (2) The end of this Society is not only to attend to the salvation and perfection of our own souls with the divine grace, but with the same earnestly to employ ourselves in procuring the salvation and perfection of our neighbour.

3. (3) It is according to our vocation to travel to various places and to live in any part of the world, where there is hope of God's greater service and the help of souls.

4. (4) For good reasons, having always in view God's greater service, the manner of living as to external things is ordinary and has no regular penances or corporal austerities obligatory on all; but every one may

undertake such as (with the Superior's approbation) he shall think expedient for his greater spiritual profit, and such as for the same end the Superior may impose upon him.

5. (5) Every one at his entrance into the Society must make a general confession of his whole life and afterwards receive the most blessed Body of Christ our Lord; and so every six months he shall in the same manner make a general confession beginning from the last. And all, as well the professed as formed coadjutors, must be ready once every year to make a general confession beginning from the last.

6. (6) All must daily make the usual examination of conscience. If they be not priests they must confess and receive the most Blessed Sacrament of the Altar at least every eighth day; moreover they are recommended to practise frequent, even daily communion. And every one must have his own fixed confessor, to whom his conscience should be wholly open.

7. (7) If any one shall confess to any other than to his own fixed confessor, it will greatly profit him in the Lord afterwards, as

far as he can call to mind, to lay open his whole conscience to his own confessor, that being ignorant of nothing which appertains to it, he may the better help him in our Lord.

8. (*8*) Let every one of those who enter this Society following that counsel of Christ, *he that shall leave father, etc.*, account that he is to leave father, mother, brothers, sisters and whatsoever he had in the world. Moreover, let him consider as addressed to himself those words, *he that hates not father and mother, yea and his own life also, cannot be my disciple.* And so he must make it his duty to put off all carnal affection towards his kindred and convert the same into spiritual; loving them with that only love which well-ordered charity requires, as one who, being dead to the world and to self-love, lives only to Christ our Lord and has Him in place of parents, brothers and all things whatsoever.

9. (*9*) Each one for his greater spiritual profit and especially for his greater submission and humiliation, must be content that all his errors and defects, and whatsoever else shall be noted or observed in him, be mani-

fested to the Superior by any one who shall know the same out of confession.

10. (*10*) Let all likewise take in good part to be corrected by others, and help in the correction of others, and be ready to manifest one another with due love and charity, to their greater spiritual profit, especially when to God's greater glory they shall be so ordered or questioned by the Superior who is placed over them.

11. (*11*) They must diligently observe, esteeming it of great importance and of the highest moment in the sight of our Creator and Lord, how much it helps and contributes to progress in spiritual life, to abhor wholly and not in part what the world loves and embraces, and to accept and desire with their whole strength whatsoever Christ our Lord loved and embraced. For as worldly men, who follow the things of the world, love and with great diligence seek honours, reputation and the credit of a great name upon earth, as the world teaches them, so those who are advancing in spirit and seriously follow Christ our Lord, love and earnestly desire things which are altogether the con-

trary; that is, to be clothed with the same garment and with the livery of their Lord for His love and reverence; insomuch that if it could be without offence of the divine Majesty and without sin on the part of their neighbour, they would wish to suffer reproaches, slanders and injuries, and to be treated and accounted as fools (without at the same time giving any occasion for it), because they desire to imitate and resemble in some sort their Creator and Lord Jesus Christ, and to be clothed with His garments and livery; since He clothed Himself with the same for our greater spiritual good, and gave us an example, that in all things, as far as by the assistance of God's grace we can, we may seek to imitate and follow Him, seeing He is the true way that leads men to life.

12. (*12*) To the end that this degree of perfection, so precious in spiritual life, be better attained, let it be each one's chief and most earnest endeavour in all things, as far as he can, to seek in the Lord his own greater abnegation and continual mortification.

13. (*13*) In the exercise of abject and

mean offices, it is expedient that those be most readily embraced which are most abhorrent to nature, provided it be enjoined us to exercise ourselves in them.

14. (*14*) Temptations must be prevented by their contraries; as when any one shall be known to be given to pride, he must be exercised in such things as are abject, which shall be thought fit to humble him; and so of other evil propensities of the soul.

15. (*15*) Let us all constantly labour that no point of perfection, which by God's grace we can attain in the perfect observance of all the Constitutions, and in the fulfilment of the particular spirit of our Institute, be omitted by us.

16. (*16*) Let all who belong to the Society apply themselves to the pursuit of solid and perfect virtues and of spiritual things; and account these of greater moment than learning or other natural or human gifts; for they are the interior things from which force must flow to the exterior, for the end proposed to us.

17. (*17*) Let all endeavour to have a right intention, not only in their state of life, but

also in all particulars, seeking in them always sincerely to serve and please the divine Goodness for itself, and for the charity and singular benefits wherewith it has prevented us, rather than for fear of punishment or hope of reward, though they ought also to draw profit from these; and in all things let them seek God, casting off as much as is possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and them all in Him, according to His most holy and divine Will.

18. (*18*) In domestic exhortations they must often treat of such things as appertain to the abnegation of themselves and their progress in virtue and all kinds of perfection; exhorting one another thereunto, and especially to union and fraternal charity.

19. (*19*) It will help very much to apply ourselves with all possible devotion to those offices wherein humility and charity are chiefly practised; and generally speaking the closer one shall bind himself to God, and the more liberal he shall show himself to His sovereign Majesty, by so much he shall find

God more liberal towards him, and be daily more fit to receive in greater abundance His graces and spiritual gifts.

20. (*20*) After any one is admitted into the body of the Society in any degree, he must not seek to pass to another, but perfect himself in his own, and employ himself wholly in God's service and glory.

21. (*21*) All must give the prescribed time to spiritual things, and apply themselves earnestly to the attainment of devotion according to the measure of God's grace imparted to them.

22. (*22*) In their spiritual exercises they must beware of the devil's illusions, and defend themselves against all temptations, and know moreover the means which may be applied to overcome them; and they must insist upon the acquirement of true and solid virtues, either with more spiritual visitations or fewer; being always careful to advance in the way of God's service.

23. (*23*) Poverty, as a firm wall of Religion, should be loved and maintained in its purity so far as it can be by the help of God's grace.

24. (24) Let all love poverty as a mother, and, according to the measure of holy discretion, experience some of its effects as occasion offers; and let them use nothing as their own, and be ready moreover to beg from door to door, when obedience or necessity shall require it.

25. (25) The diet, apparel and lodging shall be such as become poor men; and let every one persuade himself that the meanest things of the house shall be given to him for his greater abnegation and spiritual profit.

26. (26) All are to understand that they may by no means lend or borrow or dispose of anything in the house, without the Superior's knowledge and consent.

27. (27) All who are under the obedience of the Society, must remember that they are to give freely what they have freely received, neither demanding nor accepting any stipend or alms, whereby masses, confessions or sermons or any other office which the Society according to our Institute can undertake, may seem to be recompensed; that so we may with greater liberty and with edification of our neighbour go forward in God's service.

28. (*28*) What concerns the vow of chastity needs no explanation, as it is plain how perfectly it ought to be observed; that is, by endeavouring to imitate angelical purity in cleanness of both body and mind.

29. (*29*) All must be exactly careful to guard the gates of their senses (especially their eyes, their ears and their tongue) from all disorder, and to preserve themselves in peace and true internal humility, showing it in silence when it is to be kept, and when they have to speak, in the circumspection and edification of their words, in the modesty of their countenance, gravity of their gait and whole carriage, without any sign of impatience or pride; procuring and wishing in all things to yield to others the better part, esteeming all in their hearts as their superiors, and giving them outwardly the honour and reverence which every one's state requires, with simplicity and religious moderation; and hence it will follow, that considering one another they will increase in devotion and praise our Lord God, Whom every one must strive to acknowledge in another as in His image.

30. (*30*) In the refreshment of the body care must be had that temperance, modesty and decency, both interior and exterior, be observed in all things. Let grace be said before and after meals, which all must do with due reverence and devotion; and while by eating the body is refreshed let the soul also have her food.

31. (*31*) It chiefly conduces to advancement and is very necessary, that all should give themselves to perfect obedience, acknowledging the Superior, whoever he be, in place of Christ our Lord, and yielding him inward reverence and love; and they must not only obey him in performing exteriorly the things which he enjoins, entirely, readily, constantly and with due humility, without excuse, though the things commanded be hard and repugnant to nature; but also they must endeavour to be resigned interiorly, and to have a true abnegation of their own will and judgment, conforming their will and judgment wholly to what the Superior wills and judges, in all things where there appears no sin; proposing to themselves the will and judgment of the Superior

as a rule of their will and judgment, that they may be the more exactly conformed to the first and chiefest rule of every good will and judgment, which is the eternal Goodness and Wisdom.

32. (*32*) Let all with true obedience leave to the Superior the free disposal of themselves and of all they have, keeping nothing secret from him, no not their own conscience; neither resisting, contradicting nor showing in any way their own judgment to be contrary to his; that by the union of the same opinion and will, and by due subjection, they may be better preserved and go forward in God's service.

33. (*33*) All must especially study to observe obedience and to excel in it; and this not only in things of obligation but in others also, at the mere sign of the Superior's will, though he should give no express command. And they must set before their eyes God our Creator and Lord, for Whom man is obeyed, and strive to advance with the spirit of love, and not with the perturbation of fear.

34. (*34*) At the Superior's voice we must be most ready, no less than if it came from

the mouth of Christ our Lord, leaving unfinished anything whatsoever, even the letter begun and not ended.

35. (35) Let us direct all our powers and our intention in the Lord to this point, that among us holy obedience be always in every detail perfect as well in execution as in will and judgment; performing with great speed, spiritual joy and perseverance whatsoever shall be enjoined us; persuading ourselves that all things are just; denying with a certain kind of blind obedience any contrary opinion or judgment of our own.

36. (36) Let every one persuade himself that they who live under obedience must suffer themselves to be carried and ruled by divine Providence in their Superiors, as if they were a dead body, which suffers itself to be borne to any place and to be treated in any manner whatever; or like an old man's staff, which serves him, who holds it in his hand, where and in what use soever he pleases.

37. (37) Every one must fulfil whatever penances shall be enjoined him for his defects

and negligence, or for anything else; and these penances ought to be accepted willingly, with a true desire of amendment and spiritual profit, though they should be enjoined for some defect not blameworthy.

38. (*38*) When any one is put to serve in the kitchen or to help the cook, he must obey him with great humility in all things belonging to his office. And it is very necessary that all should obey not only the Superior of the Society or house, but also the subordinate officials, who have received authority from him; and they must accustom themselves to behold not who he is whom they obey, but rather Who He is for Whose sake and Whom they obey in all, that is, Christ our Lord.

39. (*39*) If any one of the house would write to any one, he shall not do so without obtaining leave, and showing his letter to him who is deputed by the Superior. If any letters should be sent him, they shall be first given to him whom the Superior shall have appointed, who, after he has read them, may give or not give them to him to whom

they are directed, as in our Lord he shall think most expedient for his greater good and for the glory of God.

40. (*40*) Whoever will follow in our Lord this Society and remain in the same to God's greater glory, must in confession or in secret, or in the manner which he likes best and shall be to his greater comfort, manifest his conscience with great humility and charity, not concealing anything in which he has offended the Creator and Lord of all things; and give an entire account of his whole life past, or at least of such things as are of greater moment, to him who is the Superior of the Society at the time, or to some other superior or inferior whom he shall appoint, as may seem most convenient. And every sixth month each one must give a like account of himself, beginning from the last which he gave. And in the same manner it is expedient, that the formed coadjutors and professed should every year, or oftener if it shall seem good to the Superior, give a like account of their conscience.

41. (*41*) They must not conceal any temptation which they do not lay open to the

prefect of spiritual things, or to their confessor, or to the Superior; indeed it ought to be most pleasing to them to have their whole soul entirely unfolded before them; neither must they manifest only their faults, but also their penances and mortifications, their devotions and all their virtues, desiring sincerely to be directed by them, if in anything they should err; not wishing to be led by their own judgment, unless it agree with the judgment of those whom they have in place of Christ our Lord.

42. (42) Let us all be of one mind and, as much as may be, let all say the same thing, according to the Apostle. Wherefore different doctrines are not to be admitted, either in word in public discourses, or in written books (which are not to be published without the General's approbation and consent); moreover, diversity of opinion upon matters of business, which is wont to be the mother of discord and an enemy to union of wills, is to be avoided as far as possible. On the other hand, union and conformity with one another is with all diligence to be sought for, nor is anything to the contrary to be per-

mitted; to the end that being linked together with the bond of fraternal charity, they may better and more effectually apply themselves to the service of God and the help of their neighbour.

43. (*43*) In the Society there must not be nor seem to be any inclination of mind towards either side of any faction which may chance to exist between Catholics; but rather let there be an universal charity embracing in our Lord all parties, though at variance among themselves.

44. (*44*) Every one, so long as he is in good health, must have some spiritual or exterior occupation, in order that so far as is possible idleness, the root of all evil, may have no place in our house.

45. (*45*) To the end that the Society may more fully attend to spiritual things according to its Institute, it must abstain, as much as can be, from all secular business, such as the making of wills, the being executors or proctors in civil matters, or suchlike offices; and no one must be led by any entreaty to undertake them, or suffer himself to be employed in them.

46. (*46*) As too much solicitude in things appertaining to the body is to be reprehended, so a moderate care of preserving our health and strength of body, for the service of God, is praiseworthy and should be had by all; and therefore when they find that anything is hurtful to them, or that something else is necessary as to their diet, clothing, lodging, office or exercise, and so of all other things, let them give notice of it to the Superior, or to him whom the Superior shall appoint for that purpose; observing in the meantime two things: first, that before they propose it they betake themselves to prayer, and if after prayer they judge it ought to be made known to the Superior, let them do so; secondly, that having declared the matter to the Superior by word of mouth, or by a short memorandum lest he should forget it, they leave to him the whole care of the matter so declared, and account that best which he shall appoint; neither must they continue to argue or to urge the matter by themselves or others, whether the thing they desire be granted or not, since they are to persuade themselves that whatever the Supe-

rior, having understood the case, shall think right in our Lord, is most for God's service and their greater good.

47. (*47*) Though it be not good that any one should be so burdened with corporal labours, that the spirit should be thereby oppressed and the body take harm; yet some corporal exercise which may assist both is suitable for all alike, even for those who are to attend to mental exercises; which also ought to be interrupted by those which are external, and must not be continued or taken without measure of discretion.

48. (*48*) The chastisement of the body must not be immoderate or indiscreet, in watching, abstinence and other external penances and labours, which are wont to do hurt and hinder greater good. Wherefore it is expedient, that every one should lay open to his confessor what he does in this respect.

49. (*49*) In time of sickness every one must with great purity observe obedience, not only towards his spiritual superiors for the government of his soul, but with the same humi-

lity also towards the physicians and infirmarians for the management of his body.

50. (50) He who is sick by showing his humility and patience must, to the greater glory of God, take care to give no less edification in the time of sickness to those who shall visit him, and converse and deal with him, than he did when he was in good health; using pious and edifying words, which may show that he accepts his sickness as a gift from the hand of our Creator and Lord, seeing it is not less a gift than health.

51. As in the whole of life, so also and much more in death, every one of the Society must make it his effort and care that God our Lord be glorified and served in him, and that those around be edified at least by the example of his patience and fortitude, joined to a lively faith and hope and love of the eternal blessings, which Christ our Lord has merited and acquired for us by the incomparable labours of His temporal life and death.

52. (51) Sometimes every year all must ask their Superior to enjoin them some penance

for their defect in keeping the rules; that this care may be a sign of that which each one has of his spiritual profit in the way of God.

53. (52) Finally, let all attend to the observance of the Constitutions; for which it is necessary that every one should know them, at least those which appertain to himself; wherefore they must either read or hear the same every month.

COMMON RULES

(Revised by the 27th General Congregation.)

N.B.—The following Rules only have been changed somewhat: 2, 3, 10, 14 (16), 16 (18), 24 (26), 28 (30), 31 (33), 33 (35), 36 (38), 37 (39), 40 (42), 44 (46), 45 (47), 46 (48), 47 (49).

1. (*1*) Each one must bestow, with all diligence in the Lord, the time prescribed him for examining his conscience twice every day, for prayer, meditation and reading.

2. (*2*) All must with decency be present at Mass every day; and when in our church there is a sermon or lecture, all must hear it, according to the approved custom of the Province or house.

3. (*3*) Each one must at the prescribed times confess to one of those appointed, among whom he must choose his own fixed confessor.

4. (*4*) All who are not professed or formed coadjutors shall renew their vows twice a year, after having made a general confes-

sion; at which time they shall give an account of their conscience, and as often also as the Superior shall think good, according to the custom of the Society.

5. (5) In the abstinence upon Friday the custom of the Society is to be observed.

6. (6) No one shall do any public mortification, or preach, unless the Superior allow it.

7. (7) No one shall have money in his own keeping; or in another's keeping either money or anything else.

8. (8) No one shall have books without leave; and in those which are allowed for use no one shall write anything or make any mark.

9. (9) No one shall appropriate to himself anything in the house or from another's room, or receive anything from an extern in any way for himself or for another, without leave of the Superior.

10. (10) For the greater union of those who live in the Society and the greater help of those with whom they dwell, every one must learn the language of the country where he resides, unless his own native tongue be

there more profitable, keeping however the rule of speaking Latin among those who study.

11. (*11*) No one shall shut the door of his room so that it cannot be opened on the outside; or have any chest or other thing locked, without the Superior's leave.

12. (*13*) No one shall go out of his room but decently clothed.

13. (*15*) As soon as they hear the bell ring at the appointed hour, all must immediately go to that whereunto they are called, even leaving the letter unfinished.

14. (*16*) No one shall eat or drink in the houses of externs, nor at home out of the accustomed times, without leave of the Superior.

15. (*17*) When any one finds himself more than ordinarily indisposed, he shall give notice to the infirmarian, or to the prefect of health, or to the Superior; and no one must take any medicine, or choose a physician or take advice of him, without the Superior's approval.

16 (*18*) All, though they be priests, must in the morning arrange their beds and all

other things, and sweep their rooms at least twice a week, excepting such as by reason of business of greater moment or for health's sake, the Superior shall judge to need help.

17. (*19*) All must be mindful as well in their persons as in all other things of cleanliness, which helps both for health and edification.

18. (*20*) Whoever shall know any grievous temptation of another must give notice to the Superior, that he, of his fatherly care and providence over his charge, may assist him with some suitable remedy.

19. (*21*) No one shall curiously inquire of others the intentions of Superiors in things appertaining to government, or by forming conjectures enter into conversation upon them; but each one attending to himself and to his own office must expect, as from God's hand, whatever shall be determined concerning himself and others.

20. (*22*) All must uncover their heads to their Superiors, and to priests those who are not priests, and scholars to their masters; and every one must speak to Superiors with great reverence, and he whom a Superior

shall speak to or reprehend, must listen humbly and without interrupting him.

21. (*23*) If any one is refused anything by the Superior, he shall not go to another Superior about the same matter, without making known what answer he received from the other, and for what cause he was refused.

22. (*24*) If any one has the charge of anything committed to him and there happens an impediment, he must in due time acquaint one of the Superiors, that he may provide.

23. (*25*) When any one goes from one place to another, he shall not carry anything away with him, without leave of the Superior.

24. (*26*) Out of the times appointed for recreation, silence is so to be kept, that no one shall speak but in a very few passing words, or of necessary matters; especially in the sacristy and refectory; but in church, at table, in time of lectures and disputations, if it is necessary to say anything in private, it must be done very briefly, and in a low voice.

25. (*27*) No one but those who are appointed by the Superior, shall speak with such as are in their first probation; ordinary

salutations however are excepted, which, when one meets another, religious charity requires.

26. (*28*) All must speak in a low voice as becomes religious men; and no one shall contend with another; but if there is any difference of opinion, and it seems good to express it, they must with modesty and charity advance their reasons, with the intention that the truth may appear, and not that they may seem to have the upperhand.

27. (*29*) They who with leave shall visit the sick, must speak not only in a low voice, but also with such moderation that they may not be troublesome to them; and must treat of such things as may comfort the sick, and edify in the Lord those who are present.

28. (*30*) All must beware of that feeling, through which those of one nation are wont to think or speak unfavourably of another; rather they must both think well of, and bear in the Lord peculiar love to those of other countries; and therefore let no one at the expense of charity bring in conversation of wars or strifes between nations.

29. (*31*) No one, but such as are authorized

by the Superior, shall give any command to others or reprehend them.

30. (32) No one shall interfere in another's office; nor shall any one go into the place appointed for another's business, without leave of the Superior, or the prefect of the place in necessary matters.

31. (33) No one shall go into another's room, without general or particular leave of the Superior; and if any one is within, he must not open the door until, after having knocked, he shall hear him say, "*Come in*"; and so long as they are within together the door must be open, according to the approved custom of each province.

32. (34) To the end that such gravity and modesty as beseems religious men may be kept, no one shall touch another, even in jest, but only in token of charity, when they embrace upon going from home or returning.

33. (35) No one, while he sits at table, shall uncover his head to any of Ours, except to him who is the Superior of the whole house; and if anything at table is wanting to any one, he who sits next to him must let the server know.

34. (*36*) When at home, no one shall talk with externs, or call any to talk with them, without general or particular leave of the Superior.

35. (*37*) No one shall deliver messages or letters of any extern to one of the house, or of any one of the house to an extern, without the Superior's knowledge; and secular rumours which are heard outside, must not be recounted rashly or without fruit.

36. (*38*) No one shall relate to externs what things are done or to be done in the house, unless he knows the Superior approves of it; and he must not lend them books and writings about domestic affairs which are not meant for outsiders, without the express consent of the Superior.

37. (*39*) No one shall give or send in writing spiritual instructions or meditations to any extern or one of the house unless the Superior approve of it.

38. (*40*) No one shall ask counsel of externs without leave of the Superior.

39. (*41*) No one shall take upon himself the care of any business, although it be pious, without leave of the Superior, or promise

his help, or show himself inclined to it ; and secular businesses, as they are foreign to our Institute and violently withdraw us from spiritual things, are much more to be shunned.

40. (*42*) Let all, according to their degree, when they find the opportunity, endeavour with pious discourses to draw their neighbour to a better life, and to move him by counsel and exhortation to good works, especially to confession and frequent communion.

41. (*43*) No one shall go out of the house, but when and with what companion the Superior shall think good.

42. (*44*) When any one asks leave of the Superior to go anywhere, he must at the same time tell him whither and for what cause he desires to go ; especially if he would go to speak with a prelate, or other person of quality ; and he must the same day relate to him what he has done, as he shall understand him to wish it, and the matter shall require.

43. (*45*) At their coming in or going out of the house, they must not ring the bell

harder or oftener than is becoming ; and none shall go out or come into the house but by the ordinary door.

44. (*46*) When they go out, they must mark their names, which are written on a tablet by the door, and tell the porter when they will return.

45. (*47*) All who are out must come home before night ; and no one shall go out before daylight, without leave of the Superior.

46. (*48*) When any one in travelling shall pass by a place where there is a house of the Society, he must not go to any other lodging ; and he must be subject in all things to the obedience of him who is the Superior of that place, as the rest who dwell in the same house. And even if he comes upon business, he shall not act without his counsel and direction, according to the mind of his own Superior.

47. (*49*) Every one must have these rules and those of his office and understand them, and read and make himself ready in them. The Common Rules are to be read at table every month.

RULES OF MODESTY

(Revised by the 27th General Congregation.)

N.B. Nothing is changed in these rules.

1. Concerning the conversation of Ours, this may be said in general, that in all outward actions there should appear modesty and humility, joined with religious gravity; but the following points especially must be observed.

2. The head should not be turned this way and that way lightly, but with gravity, when need shall require; and, if there be no need, it must be held straight, with a little inclination forward, without leaning on either side.

3. For the most part, they should keep their eyes down, neither immoderately lifting them up, nor casting them now one way now another.

4. When they converse, especially with men of authority, they should not fix their look upon the eyes, but rather a little below them.

5. Wrinkles on the forehead, and still more on the nose, are to be avoided; that there may appear outwardly a serenity, which may be a token of that which is interior.

6. The lips must neither be too much shut nor too much open.

7. The whole countenance should shew cheerfulness rather than sadness or any other less moderate affection.

8. The apparel is to be clean, and arranged with religious decency.

9. The hands, if not employed in holding the dress, must be kept decently quiet.

10. The pace should be moderate, without any notable haste, unless necessity should require it; in which case however, a care of decorum should be had.

11. In fine, every gesture and motion should be such as to give edification to all men.

12. Where there are many together, they

must keep the order assigned them by the Superior, by walking in companies of two or three.

13. When they have to speak, they must be mindful of modesty and edification, as well in their words, as in the style and manner of speaking.

THE INSTRUCTION FOR GIVING

ACCOUNT OF CONSCIENCE

according to the practice of the Society.

Let all understand when they are to give account of conscience, how important our Father Ignatius of holy memory held it to be for the greater glory of the Divine Goodness, (in order that subjects may have more abundant grace and make greater progress in spirit, and may with greater diligence, love, and care, be assisted and preserved from dangers) that what is so often commended in the Examination and Constitutions, and prescribed in the 40th rule of the Summary of the Constitutions, about giving account of conscience, should be exactly observed. Wherefore let every one with great simplicity, under seal of Confession or of secrecy, or in whatever way he pleases, and is for his greater comfort, lay his whole soul entirely open, concealing nothing by which he

has offended the Lord of all things since his last account of conscience; or at least, let him manifest those defects, which since that time weigh most heavily upon his soul.

The heads under which the account of conscience ought to be given, are more or less the following; and when on these points they have mentioned what they think ought to be said for the full manifestation of themselves, let them beg the Superior to help them by questions to supply any deficiency, if he judge that there is anything he wishes to be informed of, to God's greater glory and his own better knowledge of his subjects.

1. Whether he lives contented according to his vocation.

2. How he finds himself in regard of Obedience, even of that of the understanding, of Poverty, of Chastity, and the practice of other virtues; and which it is that he is chiefly intent upon aiming at.

3. Whether he feels any disquiets of mind or troublesome temptations, and of the ease or difficulty, and way of resisting them; and to what affection or sins he is most inclined or tempted.

4. Whether he has any settled judgment against the Constitutions, or any rule or ordinance of Superiors, or has argued against them.

5. What he thinks of the Institute of the Society, and of the means which it uses to attain its end; and what zeal for souls he finds in himself.

6. How he stands affected to spiritual things; how much time he gives to prayer; and whether he is more helped by vocal or by mental prayer, and which he gives more time to, and what method he follows in prayer.

7. Whether in spiritual practices he finds consolation and devotion, or on the contrary suffers desolation, dryness, and wandering of mind, and how he behaves himself therein.

8. What fruit he reaps from Communion, Confession, Examination, especially the particular, and other spiritual exercises.

9. Whether since the last account he gave of his conscience he has made greater or less progress: and what desire he feels of reaching perfection.

10. How he observes what belongs to him

in the Constitutions, Common Rules, and those of his own office.

11. Of mortifications, penances, and other exercises that make for spiritual progress, and in particular of his readiness to suffer injuries, and other things belonging to CHRIST'S Cross, and of the desire he has of them.

12. Of his companions, and how he profits in our Lord by living with them, and whether he is more familiar with any one than with others.

13. Whether he feels aversion of mind to anybody, and whether in anything he has been offended by Superiors or officials, or any other person, and how he stands affected towards Superiors.

14. Whether he has suffered any temptations that have come to the knowledge of others, especially about his vocation.

A CATALOGUE*

OF MASSES AND PRAYERS

PRESCRIBED FOR OURS.

Wherever in this catalogue one or more Masses are ordered, without any further explanation, they are to be said by each priest; and non-priests are always to say as many Beads, or third parts of the Rosary, and offer as many Masses and Communions as priests have to say Masses.

A. I. For the Society:

(1) At the beginning of each year: one Mass;

(2) At the beginning of each month: one Mass;

(3) Each week, wherever there are not more than ten priests, one Mass shall be

*Cf. *Epit.* nn. 853—857.

said by him who is appointed by the Superior; two Masses if there are more than ten priests; three if there are more than twenty, and so on; and all non-priests shall each week say seven *Paters* and seven *Aves* for the same intention.

Where there are fewer priests than six, a Mass is to be said every second, third or fourth week, as the Provincial arranges.

II. Anniversary days in the Society:

(1) On March 12th one Mass in perpetual memorial and thanksgiving for the Canonization of St. Ignatius and St. Francis Xavier, and that God may grant abundant grace to the sons of the Society, to follow in the footsteps of such Fathers;

(2) On September 27th one Mass in thanksgiving for the foundation and confirmation of the Society, and for the happy success of the same;

(3) On August 7th one Mass in thanksgiving for the restoration of the Society throughout the whole world.

III. For the work of the Society: For the conversion of infidels: one Mass each

month; also, for the conversion of heretics and schismatics: one Mass each month; and in their other Sacrifices and prayers all shall commend these two intentions to our Lord.

IV. For the intention of the General or Vicar-General: one Mass each week.

B. I. For a deceased Pope, without awaiting the General's orders, three Masses and a Solemn Requiem, with obsequies, in our Churches are prescribed.

II. For the dead of the Society:

(1) For members of a house and guests dying in a house: three Masses by all members and guests of the same house;

(2) For any one dying out of our houses, without being a member of any house, the above suffrages are to be offered in the last house of which he was a member;

(3) For all members of the Province: two Masses by all who are, likewise, of the Province (*i.e.*, who are either members of the Province and not *applied* to another Province, or who are members of

another Province but *applied* to this one, and in both cases, even if they were outside the Province);

(4) For all the dead outside the Province: one Mass each week;

(5) For all the dead of the Society, on the Commemoration of all the dead of the Society: one Mass, and that in black vestments, if the rubrics allow of it;

(6) For a dead General: five Masses in the place where he dies; three throughout the whole Society. Besides this, in our Churches, the Office of the Dead shall everywhere be recited, and a Solemn Mass shall be celebrated with obsequies; and on that day all shall say another Mass;

(7) For one who has ever held the office of Assistant: besides the ordinary suffrages, three Masses in his own Assistancy, one outside the Assistancy;

(8) For one who has ever been Secretary or Procurator General of the Society: besides the ordinary suffrages one Mass in the whole Society;

(9) For one who has ever governed a Province or Vice-Province or been Superior

of a Mission, even a dependent one : besides the ordinary suffrages, one Mass in the Province or Vice-Province or Mission he governed.

C. I. As regards houses ' founded ' as indicated in *Epit.* n. 583, §§ 1-4 :

(1) When the Society comes into possession of the house, three Masses are ordered for the founder and benefactors either in the Province, or in the whole Assistancy, or in the whole Society, as is explained there ;

(2) On the death of the founder : the same suffrages for the same intention ;

(3) If the foundation is made by a community or State or by several together, three Masses are likewise to be said for living founders and benefactors and three for dead ones.

II. Moreover in the same houses, for the founder and benefactors of the house, living and dead :

(1) Annually on the day on which possession of the house was handed over to

the Society: one Mass, and in addition one Solemn Mass;

(2) Each month: one Mass;

(3) Each week: one Mass by an appointed priest; and one Beads by one of the non-priests.

III. The suffrages in founded houses ordered in II., are to be said in non-founded houses, which number at least twenty members, for the chief benefactors.

IV. Moreover in all houses one or more Masses, each week, on the lines of A. I. (3) for the benefactors, living and dead, of the house: for non-priests, seven *Paters* and *Aves*.

D. Let all be mindful, according to the Constitutions, to pray frequently for the Universal Church, and for those especially who are of most importance for its universal good, such as ecclesiastical or secular Princes, and others who can greatly further or hinder the good of souls; also for friends and benefactors living and dead, and for others on whose as-

sistance they and the rest of the Society in various places, whether among the faithful or infidels, in a special manner depend; and also for those who are ill-disposed towards our Society.

E. All are to be reminded, at the proper times, of the Masses and prayers ordered in this catalogue.

AN EPISTLE
OF OUR
HOLY FATHER ST. IGNATIUS
ON THE
VIRTUE OF OBEDIENCE

Ignatius of Loyola to the Brethren of the Society of Jesus who are in Portugal, wishes grace and love everlasting in Christ our Lord.

1. It is a cause of great comfort to me, most dear Brethren in CHRIST, when I hear it reported, with how earnest desire and endeavour you strive to attain to the highest perfection of all virtue and piety, by His favour, Who as He has called you to this kind of life, so in His mercy keeps you in the same, and directs you to that blessed end, whereunto those that are chosen by Him do arrive.

2. And truly, though I wish you to be perfect in all spiritual gifts and ornaments, yet

especially do I desire (as you have understood of me heretofore) to see you most eminent in the Virtue of Obedience; and this not only for the excellent and singular fruits thereof, which are proved by many testimonies of Holy Writ, and by examples both in the Old and New Testament; but also because, as St. Gregory says,* *Obedience is the only virtue that plants all other virtues in the mind, and preserves them after they are once planted.* As long as this virtue shall flourish, all others doubtless will flourish, and bring forth such fruits as I desire in your hearts, and He with good reason requires, Who by His salutary Obedience repaired mankind when afflicted and destroyed through the crime of disobedience, †*becoming obedient unto death, even to the death of the Cross.*

3. More easily may we suffer ourselves to be surpassed by other Religious Orders in fasting, watching, and other severities in diet and apparel, which according to their institute and rule every one does piously practise; but in true and perfect Obedience

*L. 35. Moral. c. 10. † Philip. ii. 8.

and the abnegation of our will and judgment, I greatly desire, most dear Brethren, that those who serve God in this Society should be conspicuous, and that the true and genuine progeny of the same should as it were be distinguished by this mark, that they regard not the individual whom they obey, but in him CHRIST our Lord, for Whose love they obey. For the Superior is not to be obeyed because he is prudent, or virtuous, or excels in any other divine gift whatsoever it be; but for this only, that he is in the place of God, and has authority from Him Who says, **He that heareth you heareth Me, and he that despiseth you despiseth Me.* Neither on the other hand, if he be of less understanding or prudence, is he therefore to be the less obeyed, in that wherein he is Superior; since he bears His Person Whose Wisdom cannot be deceived, and Who will supply whatsoever shall be wanting in His substitute, whether it be virtue or other qualities. Wherefore CHRIST our Lord, when He had said in express and open terms, *†Upon the Chair of Moses, have sitten the*

* Luc. x. 16. † Matt. xxiii. 2.

Scribes and Pharisees; presently added, *all things therefore whatsoever they shall say to you, observe and do; but according to their works, do ye not.*

4. Wherefore I desire that you should earnestly endeavour, with all care and diligence, to acknowledge CHRIST in every Superior, and with great devotion reverence and obey in him the Divine Majesty. This will seem to you less strange, if you consider how the Apostle St. Paul commands us to obey even secular Superiors and Gentiles as CHRIST Himself, from Whom all well-ordered authority is derived: for thus he writes to the Ephesians; **Be obedient to them that are your temporal lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ; not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart; with a good will serving as to the Lord and not to men.* And from this you yourselves may judge what account in his heart a Religious man ought

* vi. 5.

to make of his Superior, to whom he has given himself to be ruled and governed, not only as to a Superior, but expressly as to one that has the place of CHRIST :—whether he should look on him as man, or as the Vicar of CHRIST.

5. Moreover, I desire that this should be thoroughly understood and deeply imprinted in your minds, that it is but a base and very imperfect kind of Obedience which consists in the external execution only of that which is commanded; and that it is not worthy of the name of virtue, unless it pass to a further degree, making the will of the Superior our will, and so agreeing with the same, that not only is there external fulfilment of the command, but also agreement of will; that so both may be of the one mind in willing and not willing the same. And for this reason it is said in Holy Writ, **Obedience is better than sacrifices.* For, as St. Gregory teaches us, †*In victims the flesh of another, but in obedience our own will is killed.* And because this part of the soul is so excellent,

* I Reg. xv. 22. † L. 35. Moral. c. 10.

hence it is that the offering of it to our Lord and Creator through Obedience, is of great price and value.

6. Oh! in how great and dangerous an error are not only they involved, who in things appertaining to flesh and blood, but such also as in things otherwise very holy and spiritual, as fasting, prayer, or other good works, think it lawful to swerve from the will and appointment of their Superior: let them give ear to what Cassian prudently remarks, in the Conference of Daniel the Abbot saying, **It is one and the self-same kind of disobedience, whether in earnestness of labour, or the desire of ease, one breaks the command of the Superior, and as prejudicial to go against the statutes of the Monastery out of sloth as out of watchfulness; and finally it is as much to transgress the precept of the Abbot to read, as to contemn it to sleep.* Holy was the action of Martha, holy the contemplation of Mary Magdalene, and holy the penance and tears wherewith she watered the feet of CHRIST our Lord: but all this was to be done in Bethania, which word

* Coll. iv. c. 20.

is interpreted the house of Obedience, whereby our Lord would signify to us as St. Bernard says: **that neither the endeavour of good works, nor the quiet of contemplation, nor the tears of the penitent, could have been grateful unto Him out of Bethania.*

7. Wherefore, most dear Brethren, cast off wholly, as far as you can, your own wills: deliver freely and dedicate to your Creator in His substitute the freedom He has bestowed upon you. Consider it no little advantage of your free-will, that you are able to give it back fully, through Obedience, to Him from Whom you received it. And by so doing, you not only do not lose the same, but rather increase and perfect it: since by this means you direct all your wills, by that most certain rule of rectitude, the will of God interpreted unto you by him who in place of God governs you.

8. And for this reason, you must always be very careful that you never seek to wrest the Superior's will (which you ought to hold for the will of God Himself) unto your own: for this would be, not to conform your will

* Serm. ad Milit. Templ. c. 13.

unto God's, but to endeavour to rule His will by yours, inverting the order of His Divine Wisdom. Oh! how great an error it is, and one which belongs to such as self-love has blinded, to account themselves obedient, when by some means or other they have brought the Superior to that which they desire. Listen to St. Bernard, a man eminently experienced in this matter: **Whosoever*, says he, *endeavours either openly or covertly to have his Spiritual Father enjoin him what he himself desires, he deceives himself if he flatters himself he is a true follower of obedience: for in that he does not obey his Superior, but rather the Superior obeys him.* It follows therefore, that whosoever is desirous of the virtue of Obedience, must necessarily attain to this second degree, so as not only to fulfil the Superior's command, but to make also the Superior's will his own will, or rather to put off his own will, that he may put on the will of God, declared to him by his Superior.

9. But he that will wholly sacrifice himself to God, besides his will, must also offer up

* Serm. de trib. Ordin. Eccl.

his understanding (which is the third and highest degree of Obedience) that he may not only will, but also think the self-same with his Superior; and submit his own judgment unto him, so far as a devout will can bend the understanding. For though this power of the soul has not that freedom wherewith the will is endowed, and by nature itself is drawn to assent to whatsoever is represented unto it as true, yet nevertheless in many things, in which the evidence of the known truth does not force it, it may by the strength of the will be inclined more one way than another. When these things happen, whosoever professes Obedience must submit himself to the judgment of the Superior. For Obedience being a holocaust, in which the whole man, nothing at all excepted, is offered unto his Creator and Lord in the fire of Charity, through the hands of His substitute, and as it is also a full renunciation, in which a Religious man freely yields up all his own rights, to dedicate and bind himself to God, to be possessed and governed by His Divine Providence by means of his Superior; it cannot be denied

that Obedience comprehends not only the execution, so that the person do that which is commanded, and the will, so that he do it willingly, but also the judgment, that whatsoever the Superior commands and thinks good, seems just and reasonable to the inferior, so far, as I have said, as the will by its force and vigour can bend the understanding.

10. Would that this Obedience of the understanding and judgment were as much understood and put in practice by men, as it is grateful to God, and necessary for all those who live in Religion. For as in the celestial bodies and globes, to the end that one may receive motion and influence from the other, it is necessary that with certain conformity and order, the inferior globe be subject to the superior; so amongst men, when one is moved by another's authority (as happens in Obedience), it is necessary that he who depends upon another be subject and subordinate, to the end that he may receive some virtue and influence from him who commands. Now this kind of subjection and obedience can in no wise stand, unless the

will and judgment of the inferior agree with the will and judgment of the Superior.

11. Moreover, if we regard the end and intention of Obedience, as our will, so our judgment may be deceived as to what is good for us; wherefore if, lest our will should stray, we conform it to the will of the Superior, our understanding is also to be ruled by his, to the end it may not err: **Lean not upon thy own prudence*, says the Holy Scripture. And even in worldly matters those who are wise judge it to be the part of a prudent man, not to trust his own wisdom, especially in his own cause, in which, when the mind is troubled, one can hardly be a good judge. And if in matters concerning ourselves, we are to prefer the judgment and counsel of another, who is not our Superior, before our own; how much more the counsel and judgment of the Superior, to whom we have yielded ourselves to be directed, as to one who is in place of God, and interpreter of His Divine Will. And certain it is, that in spiritual matters and persons so much the more heed is to be taken, as the danger of a

* Prov. iii. 5.

spiritual course is greater, when one runs along therein without the bridle of counsel and discretion. Wherefore Cassian in the Conference of Abbot Moses says: **By no other vice does the Devil draw a monk headlong and bring him to death sooner, than by persuading him to neglect the counsel of the Elders, and trust to his own judgment and determination.*

12. Moreover, unless we have this Obedience of our understanding, it is impossible that either the consent of our will, or the execution, will be such as it ought to be: for nature itself has so ordained, that the concupiscible power of the soul must follow the apprehensive, and the will, without violence, cannot long obey against the understanding. And if there be any who for some time obey, induced by that common apprehension, that obey they must, though commanded amiss; yet doubtless this cannot be firm and constant, and so perseverance fails, or at least the perfection of Obedience, which consists in obeying promptly and with alacrity; for there can be no alacrity and diligence, where

* Coll. ii. c. 11.

there is discord of minds and opinions. There perishes that zeal and speed in performing, when we doubt whether it be expedient or no, to do what we are commanded: there perishes that renowned simplicity of blind Obedience, when we call in question the justice of the command, and perhaps even we condemn the Superior, because he bids us do such things as are not very pleasing unto us: there fails humility; for although on the one hand we obey, yet on the other we prefer ourselves before our Superior; there fails fortitude in difficult enterprises, and (to conclude in brief) the whole force and dignity of this virtue is lost. And in place thereof, there arise pain, trouble, reluctance, weariness, murmurings, excuses, and other vices of no small moment, by which the value and merit of Obedience is wholly destroyed. Wherefore St. Bernard, of those who take it ill when things are enjoined that seem somewhat hard unto them, speaks as follows: **If you begin to grieve at this, to judge your Superior, to murmur in your heart, though outwardly you fulfil what is*

**Serm. 3 de Circumcisione.*

commanded, yet this is not the virtue of patience, but a cloak of your malice. And if peace and tranquillity of mind is desired, he certainly shall never arrive unto it, who has within himself the cause of his disquiet and trouble, to wit, the disagreeing of his own judgment from the law of Obedience.

13. And therefore for the maintaining of union which is the bond of every society, the Apostle so earnestly exhorts all *to think and say the same thing, that by the agreeing of their wills and judgments, they may be mutually comforted and sustained. Now if there must be one and the self-same sentiment between the members and the head, you may easily judge whether it is more just that the head should yield to the members, or the members unto the head. It is plain then, by what has been hitherto said, how necessary is this Obedience of the understanding.

14. But how perfect the same is in itself, and how pleasing to God, we may gather by this: first, because thereby the most excel-

* Rom. xv. 5. 1 Cor. i. 10. 2 Cor. xiii. 11. Philip. ii. 2.

lent and precious part of man is consecrated unto Him: secondly, because the obedient man is by this means made a living holocaust most grateful to His Divine Majesty, keeping nothing whatever to himself: lastly, by reason of the great difficulty of combat; for the obedient man overcomes himself for the love of God, and resists that natural inclination which all men have, to embrace and follow their own opinion. Hence therefore it follows, that Obedience, though its proper fruit seems to be to perfect the will, in as much as it makes it prompt and ready at the beck of the Superior; yet it must also belong to the understanding, as we have declared, and bring it to be of the self-same opinion in all things with the Superior, that all the forces of our will and understanding being united together, we may fulfil what is commanded with all speed and integrity.

15. It seems to me, most dear Brethren, I hear you say, that you now no longer doubt of the necessity of this virtue, but that you earnestly desire to know how you may attain to the perfection thereof. To this question, I answer with St. Leo: **Nothing is difficult*

**Serm. 5 de Epiphania.*

unto the humble, and nothing hard unto the meek; so that if you want not humility nor mildness, assuredly God will not be wanting in His goodness, to help you to perform that which you have promised Him, not only patiently but also willingly.

16. Moreover, three things I will lay down unto you, which will greatly further you in the attainment of this Obedience of your understanding. The first is; that, as I said in the beginning, you do not behold in the person of your Superior a man subject to errors and miseries, but CHRIST Himself, Who is the Highest Wisdom, Immeasurable Goodness, and Infinite Charity, Who neither can be deceived, nor will deceive you. And because you are conscious within yourselves, that you have undergone this yoke of Obedience for the love of God, to the end that you might, in following the Superior's will, more assuredly follow the Divine Will; doubt not, but the most faithful charity of our Lord continually directs you, and leads you the right way, by the hands of those whom He has given you for Superiors. Wherefore hear their voice, no otherwise

than if it were the voice of CHRIST, seeing that the Apostle writing to the Colossians, and exhorting subjects to obey their lords, says as follows : **Whatsoever you do, do it from the heart, as to the Lord and not to man, knowing that you shall receive of the Lord the reward of inheritance; serve ye the Lord Christ.* And St. Bernard : †*Whether God, or man His substitute, commands anything, we must obey with equal diligence, and perform it with like reverence, when however man commands nothing that is contrary to God.* And thus if you do not look upon man, with the eyes of the body, but upon God with those of the soul, it will certainly not be hard to conform your will and judgment to that rule which you yourselves have chosen.

17. Another means is, that you always seriously endeavour to defend within yourselves, that which your Superior commands or thinks good, but never to disapprove of it. And to this it will help, to be well affected towards whatsoever he shall com-

* iii. 23.

† Tract. de Præcep. et Dispen. c. ix.

mand; whereby you shall not only obey without trouble, but even with joy and pleasure. For, as St. Leo says, **It is not hard to serve, where we love that which is commanded.*

18. The last means to subject your understanding, both more easy and secure, and also in use among the holy Fathers, is to determine within yourselves whatsoever the Superior commands, to be the commandment and will of Almighty God Himself: and as to believe what the Catholic Faith proposes, you at once bend all the forces of your mind to consent thereunto; so in doing that which your Superior commands, you must be carried with a kind of blind impulse of your will, desirous to obey. So it is to be thought that Abraham† did, when bid to sacrifice his son Isaac: so in the time of the New Testament, did some of those holy Fathers whom Cassian speaks of; as John the Abbot,‡ who did not question whether that which he was commanded was profitable or not, as when with such great and

* Serm. 4 de jejunio 7 mensis.

† Gen. xxii. ‡ De Inst. Renunt. L. 4. cc. xxiv. et xxvi.

continued labour, for a whole year together he watered a dry stick; nor whether it could be done or not, as when he endeavoured so earnestly to move a huge rock, which many men together could not have stirred. This kind of Obedience we see sometimes to have been confirmed by miracle. For, to say nothing of others, whom you yourselves are not ignorant of, Maurus, St. Benedict's disciple,* going by command of his Superior into a lake, did not sink. Another †being bid by his Superior to bring a lioness to him, took hold of her and brought her unto him. Wherefore this manner of subjecting our own judgment, so as without questioning, to sanction and approve within ourselves whatsoever the Superior commands, is not only a common practice among holy men, but also to be imitated by all who are desirous of perfect Obedience, in all things where manifestly there appears no sin.

19. Neither are you hindered by this, if anything occurs to you different from the Superior's opinion, and it seems (after you

* Greg. Dial. l. 2. c. vii.

† In vit. PP. ibid. 5. libel. 14, n. 4.

have commended the same humbly to God) that it ought to be declared, but that you may propose it unto him: wherein lest self-love and your own judgment should deceive you, this precaution is to be taken, that you remain both before and after you have made the proposition most indifferent, not only as to undertaking or relinquishing the matter of which there is question; but also as to approving and thinking better, whatsoever seems good to the Superior.

20. And this which I have said of Obedience, is equally to be observed by every private person towards his immediate Superior, and by the Rectors and local Superiors towards the Provincial, by the Provincials towards the General, and by the General towards him whom God has placed over him, to wit, his Vicar on earth: to the end that thus a perfect distinction of degrees, and consequently peace and charity, may be preserved; without which the right government neither of our Society, nor of any other congregation can be maintained. And this kind of proceeding the Divine Providence uses, in* disposing all things sweetly, and

* Sap. viii. 1.

bringing them to their appointed ends, the lowest by the middlemost, and the middlemost by the highest. Whence also flows that subordination in Angels of one hierarchy towards another, and that perfect harmony of the celestial bodies and all things which are moved, each in its own determined place and position; whose revolutions and motions proceed orderly from one supreme mover by degrees unto the lowest. The same we see upon earth, as well in all well-ordered commonwealths, as most of all in the Ecclesiastical Hierarchy, whose members and functions are all derived from one General Vicar of CHRIST our Lord; and by how much the more exactly this disposition and order is kept, by so much the whole government is better; and on the other hand, by the neglect thereof, what grievous damages have befallen various congregations, there is no one who does not see. And therefore in this Society, whereof our Lord has delivered unto me some charge and care, I desire this virtue should be practised as diligently, and flourish as perfectly, as if the whole good and safety of our Society depended thereon.

21. Wherefore that where my Epistle began, there it may also end, I most earnestly beseech you for CHRIST our Lord's sake, Who gave Himself unto us not only as a Master, but also as an Example of Obedience, that you will bend all your forces to the attaining of this virtue; and that desirous and greedy of so glorious a victory, you will endeavour to overcome yourselves, that is to conquer and subdue the most excellent and difficult part of your soul, your will, I say, and understanding; to the end the true and solid knowledge and love of God Almighty our Lord, may draw you wholly unto Him, and rule and govern you in the whole course of this life and pilgrimage, until at length He bring you, and many others assisted by your help and example, to the last and most happy end of bliss everlasting.

I commend myself most earnestly to God in your prayers.

From Rome, the 26th of March, 1553.

RULES

OF THE

TEMPORAL COADJUTORS

1. Let all who serve Almighty God as Temporal Coadjutors in the Society understand what ought to be their chief aim. It is not merely to apply themselves earnestly at the appointed times to spiritual exercises, prayer and devotion; but also to labour at the domestic duties proper to their calling, whatever the work may be, and however lowly and menial. They must be ready to spend all their life in them, convinced that thereby they are rendering service and praise to their Creator and Lord, for Whose love and reverence they labour in this manner.

2. They must make purity of conscience their chief care. Also they must zealously cultivate those virtues which are the principal ornaments and perfection of this grade in the Society, without which they can never rise to the dignity of their vocation. Such

virtues are devotion, peace of soul, readiness to be guided, love of virtue and desire of perfection. Thus they will edify both the community and externs; and content with the lot of Martha, they will busy themselves in the active life; and having a special love for the Rule of the Society, they will strive to become useful members of it to the glory of our Lord.

3. If owing to other occupations they are prevented from observing the ordinary times of mental prayer or examen, let them have special hours appointed by the Superior for the fulfilment of these duties and attend to them with all religious exactness.

4. As weekly explanation of Christian Doctrine must be given for their spiritual profit, and also points of meditation explained every day, let all be present at these exercises and try to gather fruit from them.

5. For their surer progress in the spiritual life they should often, or at least once a month, visit the Spiritual Father, to confer with him about matters relating to the soul.

6. In their daily recreation let them

chiefly discuss those subjects by which they may religiously help one another; and they should never absent themselves from the appointed place of recreation.

7. They must remember, in accordance with the 29th Rule of the Summary, to esteem in their hearts all as superior to themselves, and to give them outwardly such honour and reverence as the station of each requires, with religious simplicity and moderation. Moreover, towards all those of the Society who are not Brothers, let them be particularly careful to show by the manner of their behaviour and speech such politeness and humility as is fitting, and that more especially towards those who are priests.

8. As to Poverty, which is an obligation common to all, the Brothers, on account of the numerous opportunities they have in their various offices, must be particularly careful not to take anything for themselves, or give, lend or send things to others, or do anything of the kind without express leave of the Superior. They should understand that in these matters they may sin

gravely against the vow. If they have to deal with money, let them write down accurately the sums received and spent, and give in their account at the appointed times.

9. Let them perform the duties of their office with much diligence. When they have finished their work, if there be any time to spare, it must be spent wholly in other exercises, spiritual or corporal. Therefore, they shall go to the Superior and learn from him what his will is in this matter.

10. To the Minister of the house and other officials, on whom the Brothers are chiefly dependent in their work, they must render exact obedience, and willingly accept guidance from them. They should not intrude themselves into the work of other Brothers. Nevertheless, they should always be ready to help others or to take their place.

11. Each Brother in his own office must zealously put into practice what is enjoined upon all in the 17th Common Rule about the care of cleanliness.

12. If they have to leave the house for reasons of business, they should ascertain

from the Superior when and with what powers and where they have to go. Those who have to deal with externs should beware of becoming over familiar with them; rather let them endeavour to edify externs by their gravity and discretion, and by their religious manner of speech and action. Similarly if any outsiders are employed to help them in their office, the Brothers should take care to lead the way as patterns of religious life and lovers of hard work.

13. When appointed to accompany Ours on visits to externs, and especially to women, let them understand that they must of their own accord, even though unasked, inform the Superior if for any reason they left them alone; except when in visiting men there was good reason for the Brother not being present at the interview, on account of the dignity of the person visited or because of the nature of the business.

14. As is stated in the 40th Common Rule, the Brothers ought, on fitting occasions, to try by pious conversation to draw their neighbour to a better life and by advice and exhortation to move him to good works,

especially to confession and frequent communion. Nevertheless, let them take care not to exceed the limits prescribed by the same Rule which says, "according to their degree."

15. They shall not read or keep any book or periodical of any kind whatever, without leave of the Superior. It is for him to assign to them such as he may judge to be suitable for their spiritual profit or for the better performance of their work. Except with the leave of the Provincial they are not to pursue any studies beyond what they knew at their entrance into the Society; but they are to be content to serve Christ our Lord with holy simplicity and humility.

16. In order to fulfil their duties with greater cheerfulness and consolation, let the Brothers often call to mind that Christ our Lord in the holy house at Nazareth laboured for so many years at the same tasks, and by His labour blessed them. More than that: whatever service is rendered to His brethren He accepts and rewards as rendered to Himself.

17. Finally, let them remember the fol-

lowing words left to us in writing by our holy Father Saint Ignatius:

"It is the special duty of Priests and spiritual workers to help the Society by hearing confessions, by exhortations, by teaching Christian doctrine and letters. In like manner it is the special duty of Brothers to perform all inferior and humbler services that are enjoined them. And let the Brothers be convinced that they too, by helping the Society in these labours (to the end it may be more free to devote itself to the salvation of souls), are serving the same Lord of all, so long as they do it for His divine love and reverence."

Therefore, they ought to be quick to perform the duties entrusted to them as exactly as they can with all humility and charity. By this not only will they receive the full reward of their labours and their sweat, but they will, moreover, share in all the good works which God vouchsafes to accomplish throughout the whole Society for His service and praise; and in all the indulgences and favours graciously bestowed by the Apostolic See on Ours for the good of their souls.

RULES OF THE SACRISTAN.

1. He is to obey the Prefect of the Church in all matters that concern the service of the church.

2. He must observe religious modesty in his walk, countenance and speech, both in the church and in the sacristy. His whole behaviour should show that reverence which is due to all holy things, especially to the Blessed Sacrament.

3. He must diligently observe silence in the church and sacristy, as prescribed by the 24th Common Rule, and he must see that it is also observed by his assistants.

4. He shall arrange that every priest has his own amice and purificator kept in its proper place.

5. He must take care that there is always a supply of water where the priests wash their hands.

6. He must see that the vestments put on by priests about to say Mass are properly adjusted, and he should carefully look to this before the priests leave the sacristy.

7. Unless it is the duty of another, the Sacristan shall see that priests preparing to say Mass have their servers at hand in good time, according to the Superior's directions. If the servers are externs he should teach them to serve devoutly and with edification. If he himself serves Mass, he must lead the way for others by his example in all these matters.

8. The hosts for consecration should be well made and fresh. Those intended for distribution to the faithful must not be thrown into the ciborium in a heap, but be suitably deposited one by one, after fragments perhaps adhering to them have been removed, or at any rate, if a great number have to be got ready, after they have been lightly shaken in a sieve. All consecrated hosts, whether for Holy Communion or for exposition of the Blessed Sacrament, must be renewed frequently and the old ones consumed, so that all danger of corruption may be avoided.

9. Let the wine prepared for the Holy Sacrifice be pure and clean; and in like manner the water.

10. Let the altars be made ready, and adorned according to the season; and let the altar at which the Blessed Sacrament is reserved be adorned with special care.

11. Before the Tabernacle in which the Blessed Sacrament is reserved, at least one light must be burning continuously day and night. The key of the Tabernacle must not be left on the altar, but must be safely kept in the manner appointed by the Prefect of the Church.

12. The Sacristan should take care that all things both in the church and in the sacristy be perfectly clean, especially those that are more intimately connected with divine worship. Such things, therefore, must all be carefully cleaned at the proper times as the nature of each requires. But if anything has to be mended or replaced, let the Prefect be informed in good time, so that nothing be used that is broken, torn, or soiled.

13. The things that especially need keeping clean are vessels, linen, sacred vestments, cruets, altars, and altar cloths and altar ornaments. Corporals, purificators and palls by Canon Law may not be washed by

lay people, even religious, unless they have first been cleansed by a cleric in major orders; and the water used in this first washing is to be poured down the piscina, or, if there is no piscina, thrown on to fire. What linen is sent to the laundry must be noted down and checked on return.

14. The floor of the church is to be swept at least twice a week, and oftener if necessary, especially on the eves of solemn feasts. The pulpit and confessionals are to be frequently dusted; also statues and pictures, chairs, benches, carpets and other furniture, as well as the walls of the church. Let care be taken to ventilate the building at suitable times.

15. Vessels, linen, sacred vestments, and all other things connected with divine worship should be handled with care, and after use put away in their places tidily and becomingly; and the cupboards or drawers in which they are stored must be kept properly closed.

16. Let him see that the holy water stoup is never empty and is itself kept clean.

17. Among the confessors of the church

he must be expeditious in summoning those who are asked for by name. If none in particular are asked for, he shall call them according to the order set down for him, and, so far as he can, satisfy all who wish to go to confession.

18. In allowing strange priests to celebrate Mass, he must follow with exactness the directions drawn up for him by the Prefect of the Church.

19. If people ask him for anything, he must do his best in an edifying manner to oblige them, either himself or by having recourse to the Prefect, or by sending the persons to him; and he must know from him what he is to do when Masses or prayers are requested or alms are offered. If he has to speak at times with women, let him be as brief as possible and keep his eyes down.

20. If he is asked for something that can be better supplied by the porter, let him send the person round to the front door; and similarly those who wish to enter by the door leading from the church into the house, unless they are men to whom, by the Superior's instructions, special consideration is

due; that door, however, must never be left open.

21. If he sees anyone behaving in the church in a manner unworthy of the house of God, let him gently correct him.

22. He shall ring the church bells for services in accordance with his instructions, and the Angelus bell in the morning, at noon, and in the evening; also, where it is the custom, as soon as one of Ours dies, in order that all, according to their devotion, may commend his soul to God.

23. Punctually at the appointed hours let him open and close the church doors. As long as the church remains open, he must take great care that it is not left without adequate protection. Moreover, before closing the church at night, he should make sure that no thief is lurking in the building. The keys he must deliver to the Superior, or, if such is the custom of the Province, to the Minister.

RULES OF THE INFIRMARIAN.

1. He must obey the Prefect of Health in all matters relating to his office, and keep him faithfully informed about everything.

2. Let him take care of the sick. As soon as their sickness has been reported to him, and he judges that the matter is of some importance, he should inform the Prefect of Health, who will decide whether the doctor is to be called immediately. Whenever the doctor visits the sick, the Infirmarian shall be present.

3. Let him neither omit nor alter anything at all prescribed by the doctor. Let him also observe the hours fixed for giving needful food, drink and medicines, taking down all the doctor's prescriptions in writing. He must beware of wishing to pose as doctor himself; and in cases of even slight indisposition, he should employ no remedies other than those commonly used by the doctor in similar circumstances.

4. At fixed times let him take the patient's temperature, and make a note of it

and of anything else that should be recorded according to the doctor's orders.

5. He must see that such things as are to be given to the patient are bought in due time, and that they are good and well prepared. If anything is wanting in this respect, he must not fail to inform the Superior, and learn from him what his own powers are in this matter.

6. He should endeavour to comfort and cheer the sick man, not only in ways indicated by the doctor, but also by spiritual and kindly words, by flowers and the like; and if the patient is allowed to read, let the Superior be consulted as to what books to use for his entertainment and spiritual assistance.

7. Let him inquire of the Superior, or of the one in charge, whom he should admit or call to visit the sick and entertain them. He must, however, be careful that, while trying to please the sick, he does nothing that may anyway be harmful to them; for instance, prolonged conversation is not to be allowed with patients suffering from fever.

8. He must not allow convalescents to leave their beds except with the doctor's

consent; and even after they have left the infirmary, he must be indefatigable in his care of them; let him see that they are provided with such things as the doctor orders, with the Superior's approval.

9. If the disease is infectious, he must take the fullest precautions, as directed by the doctor, against the danger of infection.

10. Medicines that have to be kept in the house should be stored in a suitable place, and renewed at certain times, as the doctor may direct, lest they lose their strength or even become dangerous.

11. He must practise cleanliness scrupulously, as a matter of supreme importance in his office. Therefore, let the rooms of the sick and everything they use, also the whole infirmary, be kept perfectly clean. Beds must be made neatly, and the sheets and the garments of the sick often changed. The air must be fresh and frequently renewed. The Infirmarian should often wash his hands, especially before and after touching wounds and the like, also before preparing the patient's food. Let him wear overalls, which can often be washed. After a patient

has left the infirmary, his room must be thoroughly cleaned and ventilated with fresh air.

12. Let him and his assistants bear with patience and charity the annoyances and difficulties which are sometimes encountered in nursing the sick. But while he must take care that nothing is omitted which ought to be done for the sick, let him also see to it that his own health and the health of his assistants does not suffer by excessive watching and labour, or by infection.

13. He should guard the secrets of his charge, and keep silence about everything, even small matters, whose disclosure would be displeasing to the sick man.

14. Since Ours, even if laid up with some slighter ailment, ought to have the means of receiving Holy Communion every day should they so desire no less than when they are well, the Infirmarian must see that every necessary preparation is made and the room becomingly arranged. As to those who are dangerously ill, he must not fail to give notice to the Superior and the Prefect of Health when the danger of death is near,

that all Sacraments may be administered in good time.

15. As soon as death occurs, the Infirmarian shall at once inform the person whose duty it is to ring the bell of the house, and the church bell, too, if such is the custom.

16. Let him see that the bodies of the dead are duly prepared for burial according to the custom of the country, clerics being vested in accordance with their rank. The bodies of the dead should be laid out with great care in a place suitably arranged for the purpose.

RULES OF THE PORTER.

1. The names of all in the house should be written on a board near the front door, and on this board those who go out of the house must indicate the same. The Porter must learn from them when they are likely to return.

2. When he hears the bell, he should go quickly to the door; and when circumstances permit he shall deal with callers through the little window, without opening the door.

3. When externs wish to speak to one of the community who is at home, the Porter shall take them to the parlour, and with the Superior's approval he shall then go and try to find the person who is wanted.

4. He shall summon no one to the door outside the appointed times, nor deliver a message to anyone at an inconvenient hour, for example during dinner, unless either the urgency of the matter or the rank of the caller requires it, and the Superior approves.

5. If anyone who is not at home is asked for by an extern, let him politely inquire who the caller is and what he wants; he must carefully make a note of this, in order to inform him of it on his return, according to the directions of the Superior.

6. Let him converse with all in such a way that by his politeness, discretion, modesty, religious manner of speech and spiritual words, all who call may go away contented and edified. But with women he must use even greater caution, and finish off the matter in a few words. He should speak quietly, in accordance with the 26th Com-

mon Rule, and therein be an example to others.

7. If he notices that anyone is in the habit of greatly prolonging his conversations with externs, he should not fail to inform the Superior.

8. All letters, notes, or anything else addressed to members of the community, he must promptly deliver to the Superior, or to the Father appointed for this by the Superior. But the persons to whom they were sent should not be told that they were received. Also he must not hand to externs, without the Superior's sanction, the letters, etc., of any of the community.

9. Without the Superior's order he must not receive anything into his charge from an extern.

10. As to the alms handed in at the door, let him ascertain the Superior's wishes and act accordingly.

11. When the poor come to the door to beg for alms, he should answer them kindly, find out what can be given away, according to the Superior's will, and distribute the same with charity.

12. Let him take care that the parlours and other places near the door are always perfectly clean.

13. He must thoroughly understand what parts of the house come under the rule of enclosure, and remember that this law binds under the pain of grave sin.

14. He must always lock the front door, but not leave the key in it. At night, at the appointed hour, he shall close the house doors; and before retiring to rest he shall deliver the keys either to the Superior or, if such is the practice of the Province, to the Minister; also if anyone has not returned home he shall report it; and after that time without express permission he must not open the doors for any reason whatever.

15. When the doctor comes to visit the sick, he shall ring the bell, that the Prefect of Health, and others who have to attend, may be present.

16. Unless someone else is entrusted with the care of this, he must ring the bell for community religious duties, for first and second table, and for the end of recreation.

17. Let him have some useful occupation,

approved by the Superior, for the times left free by his office, so as to guard against idleness, as required by the 44th Rule of the Summary, and yet not be diverted from the careful fulfilment of his duty.

RULES OF THE KEEPER OF CLOTHES.

1. He shall have charge of all linen or woollen stuff, and every kind of wearing apparel; also boots and shoes, if necessary. These things he will keep carefully as the property of the poor of Christ.

2. The store-room must be perfectly clean; at least once a year it must be thoroughly scrubbed; let it often be ventilated, and precautions taken against danger of deterioration, especially in woollen articles.

3. Everything should be well arranged, with each article in its proper place. Inner and outer garments, which are provided for members of the community for their own use, and can be taken away by those going

to other houses, should be kept apart from clothing common to all; the former being marked and placed in separate compartments one for each person.

4. In the houses of Probation he shall keep apart the things that each Novice brought with him and does not at present use, with the name of each written on them, until at the end of the two years he makes his first vows.

5. He shall see that clothes are altered, mended and cleaned in good time, having due regard for religious poverty, which does not, however, demand the wearing of clothes that are tattered or dirty. Things that he thinks will be of no further use, let him show to the Minister, and do what he decides. Let him also notice who are short of clothing and report to the Minister; but he must give nothing to anyone without due permission, and it must be special permission in the case of new clothes.

6. Every Saturday he shall distribute clean linen to each; but sheets and pillow-slips as frequently as the Custom Book of the Province directs.

7. All the linen and cloths distributed for use to the Refectorian, Cook and other officials, he shall count and check on return.

8. Similarly, things intended for the tailor or cobbler, or the laundry for repairing or washing, must be sent with a note of the number in writing and checked on return.

9. Once a year he must have mattresses and pillows made up afresh and coverlets washed.

10. He should be on the watch that the ordinary laundry is done well, and no methods employed which destroy the clothes. Articles which have been used by anyone suffering from a contagious disease must not be mixed with the rest, but washed separately in such a way as Superiors direct according to the doctor's advice.

11. He must keep an inventory of all the things that are in his custody and are for common use. A separate list should be kept of new articles with the date and the name of the person for whom they are made; so that when ordered by the Superior he may be able to render an account of his office.

12. If in any house this office is shared by several Brothers, each must observe that part of these rules which concerns him.

RULES OF THE BUYER.

1. He must be diligent in making the purchases committed to him, and must buy what is good and at as moderate a price as possible, even though he has to go further for it; and from dealers approved by Superiors.

2. He must consider the 8th Rule of the Temporal Coadjutors as in a special manner commended to himself. Therefore, let him note down the sum received from the Procurator and the purchases made. At the times prescribed he shall hand in an account of money received and spent. But he must buy nothing without due permission.

3. So far as he can, he must seek to edify those with whom he deals by his discretion and modesty, and so far as becomes his office help them spiritually by religious words. Let him beware of idly wandering about the town; and, on his return home, he

must be mindful of the 35th Common Rule about not recounting secular rumours rashly and without fruit.

RULES OF THE DISPENSER OR CELLARER AND KEEPER OF PROVISIONS.

1. He is to observe the Superior's orders in distributing what is under his charge and give nothing to anyone without leave; and while generally he ought to provide equally for all alike, yet for the sick and convalescent he must have special regard, according to the directions received.

2. He is responsible for the safe custody of all necessary provisions entrusted to him. He must keep them locked up, but take care that they do not perish. Hence he must often inspect the store-room, and other places where provisions are kept. If there is danger of their perishing, he must inform the Minister.

3. Also he must give timely notice to the Minister or the Procurator (according to the

nature of his instructions) before the provisions in stock are entirely exhausted, so that more can be obtained in good time.

4. He shall be mindful of Poverty in carefully preserving what remains over from table for possible use for the community or the poor from outside, as the Superior may wish.

5. Let him keep the store-room clean, and all the things that are in it.

6. Where it is customary to serve the community with wine, let the Brother take care of the wine-cellar according to the approved methods of the country.

RULES OF THE REFECTORIAN.

1. Let him take care that the Refectory and everything in it is perfectly clean, and always well ventilated.

2. Tablecloths and napkins must be changed once a week; and he must count all the linen he receives and gives back.

3. He shall take care that neither glasses nor other things required in the Refectory are wanting, and that they are quite clean;

and he must handle them with care so as not to break them. He shall also see that the knives are sharpened when necessary.

4. He must have the little table ready.

5. Shortly before a meal begins, let the vessels containing the drink be brought in and placed on their trays; and about the same time let him observe whether everything is in readiness and well arranged.

6. He should see that the dishes intended for invalids are carefully provided; but without the Superior's leave he must give nothing beyond the ordinary to anyone.

7. Before the end of the meal a few trays should be put on the tables, that each may tidy up his own place.

8. When the first table is finished, he shall at once prepare for the second, and give it as much attention as the first.

9. Whatever remains over from the meals he must collect and give to the cook or the dispenser or the cellarer, who has charge of such things.

10. At the end of the meals the Refectory must be ventilated; then at the appointed time it should be swept, and everything put

into proper order. And if any person has not kept silence during a meal, or in any way shown want of decorum, he shall inform the Minister.

11. He must have a list of the things that are used in the Refectory, so that when an account is required of him it will be in readiness, and keep each thing in its appointed place.

RULES OF THE COOK.

1. He must observe cleanliness in his own person, in his clothes, and in all things relating to his office, and see that others observe the same.

2. In regard to quality and quantity of food, he must carry out the wishes of the Superior, according as the matter shall be explained to him in detail by the Minister.

3. He must take particular care that all the food is served well and with some suitable variety; and he must observe even greater care when the sick or convalescent are to be served.

4. When he cuts up and apportions meat, fish or other food intended for the table, he must on no account touch it with his fingers, but use a fork or knife for the purpose.

5. All dishes must be ready in good time, and the second table must not receive less attention than the first.

6. He shall allow nobody, except only the Infirmarian, to cook or prepare food for any special person, nor do the like himself, without express permission.

7. He must be very careful not to burn more fuel than is necessary; and he will exercise the same economy in the use of other things, in order that nothing may be wasted, as becomes religious poverty.

8. Whatever is over from table and returned to him should be saved, for the use of the community or the poor from outside, as the Superior may direct.

9. Let him keep written down in a book a list of the things which he has for use in the kitchen.

10. If he has assistants, he must take care to edify them by word and example, especially if they are Novices.

RULES OF THE CALLER.

1. At the appointed time in the morning he must ring the bell, and then immediately go round to each one's room and awaken him. A quarter of an hour later he shall visit the rooms again.

2. In like manner he must awaken those who are allowed to rise at a different hour, and afterwards visit them.

3. Let him once a week make a report to the Minister, and to the Superior as he may direct; and if he has noticed that any did not rise punctually, he must mention it.

RULES OF THE NIGHT VISITOR.

1. A quarter of an hour after the bell has rung for retiring to rest, let him go round the house and turn out the lights, except such as should be left on all night, and see whether all have extinguished their lights.

2. Let him once a week make a report to the Minister, and to the Superior as he may direct; and if he has noticed that any did not extinguish their lights punctually, he shall mention it.

THE FORM OF THE SIMPLE VOWS.

Almighty everlasting God, I, N.N., though altogether most unworthy of Thy Divine sight, yet trusting in Thy Goodness and Infinite Mercy, and moved with a desire of serving Thee, vow before the most sacred Virgin Mary, and the whole court of Heaven, to Thy Divine Majesty, perpetual POVERTY, CHASTITY, and OBEDIENCE, in the Society of Jesus, and promise that I will enter into the same Society, for ever to lead my life therein, understanding all things according to the Constitutions of the same Society. Therefore I most humbly beseech Thee, by Thy Infinite Goodness and Mercy, by the Blood of JESUS CHRIST, that Thou wilt vouchsafe to admit this holocaust in an odour of sweetness, and that as Thou hast already given me grace to desire and offer it, so Thou wilt also bestow plentiful grace on me to fulfil it. Amen.

THE VOWS OF THE FORMED TEMPORAL COADJUTORS.

I, N.N., promise to Almighty God, in presence of His Virgin Mother and the whole heavenly court, and to you Reverend Father N., General of the Society of Jesus, God's Vicegerent, and your successors; (*or* to you Rev. Father N., in place of the General of the Society of Jesus and his successors, God's Vicegerents;) perpetual POVERTY, CHASTITY, and OBEDIENCE, according to the manner expressed in the Apostolic Letters and Constitutions of the said Society.

In such a town, place, day, month, and year.

GENERAL ADMONITIONS,

which regard the religious direction of Ours, and are to be observed by all.

1. Let no one, even though a Priest, be absent from his chamber during the time of Examination, unless employed in the Church. And Priests who are not employed, must also make their examination, except when they have just concluded Mass, and have made it before; in which case, they may say their hours or pray otherwise, but in their chambers. Upon Sundays and Festivals however, when there is a sermon in the morning, the examination shall not be of obligation, and therefore the signal will not be given; but when there has been no sermon, the bell is to be rung for examination.

2. Let no one, even of the Proctors, who come to Rome, undertake any business for externs, or promise his assistance in such things, without leave of the Provincial, who shall very seldom grant it, and only for very grave reasons.

3. Ours are to understand, that not only are Priests to observe with the greatest exactness the eighteenth rule, of keeping their companion with them when they visit women to hear their confessions, or for any other cause, namely, that as long as they are in conference with them, their companion, as far as the structure of the place will admit, is to be in a position from which he may see them, but not hear what ought to be secret; —but that all others not Priests are bound to observe the same rule, whenever they visit women, or accompany others of Ours in visits to them. Moreover, for religious reputation and edification, let all Ours endeavour to have a companion with them, as a witness of their behaviour, in all visits even to men; unless the persons be such, that neither the business itself nor civility allows of the companion's presence. Consequently those who do duty as companion must know, that it is their duty when they return home to report to the Superior, even though unasked, whatever is done contrary to this Rule and Ordinance.

4. In writing letters, not only is the 39th

Rule of the Summary strictly to be observed; of not writing without leave, and showing the letters to the person appointed by the Superior, but great care is to be taken that the letters contain nothing about worldly or useless affairs, or such as are unsuitable to the character of the writer; such as flying reports, or news not becoming a religious man, also certain forms of writing, figures and expressions savouring of courtly and worldly habits, empty offers of services, or affected flatteries, and such-like things; which are not a little unbecoming. But rather let Ours write letters so that not only the matter, but the very style also, may edify the reader.

5. Those who write to the General or mediate Superiors, or receive letters from them, shall not show them to the immediate Superior. But if the letter contains anything, of which the immediate Superior ought to be informed, it must be done by word of mouth, without showing him the letter.

6. Letters of business are to be addressed to the General alone, and not to others with a view to their treating with him; they may

however be written to, that they may procure the despatch of the business. If one of them is thought to require the Procurator General's attention, it should be marked outside with the letter *P.*

7. In letters endorsed *Soli*, two things are to be observed by the writer : first, that the contents be of such a nature as to require secrecy, and need not be communicated to others; secondly, that when he writes of such secret business, if at the same time he has to treat of other matters, he should do it in another letter distinct from that which is to be endorsed *Soli.*

8. Moderation is to be observed in asking alms, that we be not excessive or importunate, otherwise the faithful are repelled from us and from our ministry; and so spiritual and even temporal fruit will be lost.

9. All are to understand, that none of Ours, above all on the score of being on very friendly terms with Princes or other personages of distinction, or of being their Confessors, are allowed to receive anything from them for their own use or disposal; neither can Superiors give them the power for this.

Whoever is known to be a delinquent in this point, must by no means be allowed to pass unpunished. The same is to be said also of other Confessors, Preachers, Masters, and the like with respect to penitents, devout persons, relatives and friends, but especially of those who are employed in Missions. But if anything is spontaneously offered or sent, it is to be accepted of, according to our Rule, for the public use, and dispensed accordingly.

10. All are to know, that the quantity which taken by theft amounts to a mortal sin against the seventh Commandment, is to be held sufficient to constitute a mortal transgression of the vow of Poverty if any of Ours should receive anything of that value for himself, or alienate it, without leave of the Superior.

11. None in future shall communicate or show to any extern, on any occasion, the Annual Letters of the Society.

12. Besides such as it may in some measure concern, as Admonitors, Consultors, Confessors, &c., let no one take on himself to treat or expedite the business of any of

Ours with Superiors, or in any way assume to himself the office of mediator: as when there is question of any one's admission into the Society, or dismissal from, or retention in it, or of his promotion to this or that degree, or application to this or that study, or in similar cases. But if any one judge it expedient to propose to Superiors any matter relating to others, it is not to be done on account of friendship or particular affection, but for the greater good of the Society, or the solid comfort and spiritual advantage of the person concerned; and even then, having first commended the matter to God, and duly balanced his reasons, it will be enough for him to propose the matter to the Superior or Admonitor. And he must proceed in the business so as not to appear determined to bring it about; much less may he deal with Consultors with the view to drawing them over to his opinion: finally, he must conduct the affair so as not to be troublesome to Superiors, or others, but leave the whole concern in their hands, so as to judge that better and more in accordance with the divine service, which they, having from all points of view

weighed everything, shall determine in our Lord.

13. Though Ours, upon journeys, are to be furnished with all necessary supply of money, with due love and charity; yet it is not allowed in any way to give them money to purchase superfluities and things not in accordance with Religious Poverty, such as curiosities and things of value, much less to procure them from externs or relatives, to the sacrifice of edification.

14. It is by no means to be allowed for Ours to have about them, or to carry with them, such things as suit not poor men as we are, for instance, watches curiously wrought, pictures of great value, curious and precious reliquaries which exceed the value of a gold-piece, and other things of the kind.

15. Let no one write in books which he uses with the Superior's leave, *for the use of*, &c., it being repugnant to the purity and perfection of Poverty; but in such as he has purchased for his own use with the Superior's leave, with money from externs (which however ought not to be carried from one College to another), it will be sufficient to

write the name of the College or House to which they are applied.

16. All must understand that the promise of entering the Society expressed in the formula of the simple vows of Scholastics, is a special vow distinct from the other three, whereby a person binds himself to accept of the degree of Professed or Formed Coadjutor, as the General shall judge to be for God's greater glory.

17. Let them understand that those words of the Rule of the Summary, "and they must not use anything as their own," are to be taken in this sense, that such as have made the three substantial Vows, not only sin against their vow if they use anything as their own, but also, if not having made their Renunciation, they in any way dispose of their goods, distribute them, or renounce them, without the Superior's consent.

18. To take away all appearance of evil, and, as far as possible, to prevent the complaints which arise from false suspicions, all of Ours are commanded, in virtue of Holy Obedience, and under pain of inability to any post, dignity, or superiority, and of privation

of active and passive voice, in no way to meddle in public, or secular affairs of Princes, which appertain, as they term it, to matters of State; neither may they presume or take upon them to treat of such political affairs, however much and by whomsoever they may be required or asked.

19. The greatest care is to be taken, that none of Ours, to the prejudice of their spiritual good, and ruin of religious discipline, insinuate themselves into familiarity with Princes; or engage themselves in other secular concerns, even on particular occasions, belonging to relatives, friends, or any one else (unless in the opinion of Superiors charity should sometimes require it): that being disengaged from such business as is foreign to our profession, we may endeavour to assist our neighbour within the limits prescribed by our Institute.

20. All Ours are to make the Spiritual Exercises for eight or ten successive days, once a year.

21. All are to know that whereas silence is immediately to be observed when the signal for the end of recreation is given, so also

when they go out, they are never to speak within the city where there is a concourse of people, according to the right understanding of the Rule of silence : and those who assist in the refectory or kitchen, during first and second table, must know that they are to observe the same rule, though they may be present at second recreation.

22. Let all endeavour to pass the time of recreation religiously, lest by too much freedom in conversation the spirit should grow tepid, or be greatly distracted : let them take care to drop the rehearsal of curious and ridiculous stories, and accustom themselves to treat of such subjects as become pious Religious ; that by this means, when we have to deal with externs, we may be able to introduce such conversation as will savour of piety, and edify our hearers.

A SELECTION OF DECREES OF GENERAL CONGREGATIONS,

which by the authority of the 16th Congregation, Our Most Rev. Father General Francis Retz ordered to be made, and to be read publicly every year, together with the General Admonitions.

1. No one is to be called to the door or Church during time of Prayer or Examination, without the express permission of the Superior, except on days of greater solemnity when Confessions are heard in the Church. And during the time of Prayer, all, as far as the importance of their business will allow, should withdraw themselves from all occupations and betake themselves in good time to prayer.*

2. In each house a trusty person is to be appointed, who during the time of Prayer shall visit all, even those who with the Superior's leave have the time for sleep pro-

* Cong. vii. Dec. 25. can. 6.

longed. Moreover no one is to be allowed to lengthen the time of rest at pleasure, but a certain time is to be fixed for rising and for prayer; and even for those who are engaged in the work of the house during time of prayer, a certain hour is to be fixed for meditation, and a person by whom they are to be visited during it.*

3. Before night Examination of conscience, there shall be a full quarter of an hour, to be spent by all in reading some spiritual book, and preparing for the morning Meditation.†

4. The points of the morning Meditation are to be given to all the Brother Coadjutors, by the Prefect of Spiritual Things, or by some other appointed by Superiors.‡

5. Provincials are not allowed to exempt any one, from any part of the third year of Probation.§

6. Care must be taken that the Spiritual Exercises (from making which every year for eight days local Superiors cannot exempt any one) are made exactly by all, and that

* Cong. vii. Dec. 25. can. 7. † Ibid. can. 5.
‡ Cong. viii. Dec. 38. can. 17. § Cong. xvi. D. 34.

during that time they abstain from every kind of occupation. And let Superiors take care that neither they themselves, nor others are occupied during that time with any business, even with hearing Confessions or preaching.*

7. At Mass and Vespers, when there is singing in our Churches, in the administration of the Sacraments, and other Ecclesiastical Offices, the Roman rite is to be everywhere followed, so that nothing be done contrary to it.†

8. All are to understand that the Renovations of Vows, which take place according to the custom of the Society, have the force of a first pronouncing of them, if through any defect of age, or the two years not being complete, or for any other cause which shall have then ceased, the first Vows are invalid.‡

9. As it is most clearly expressed in the Constitutions and Pontifical Bulls, that no one is to be admitted to the Profession of four Vows unless he unites excellence in virtue to an equal degree of learning, in-

* Cong. viii. Dec. 38. can. 16. Cong. vii. D. 25. c. 4.
† Cong. ix. Dec. 19.
‡ Cong. viii. Dec. 22. can. 4.

formers *ad Gradum* are seriously warned, to consider before God, in drawing up their informations, whether the person in question exceeds mediocrity in virtue: which judgment is to be formed of him only who for the most part acts according to virtue, and is thought likely to follow the same conduct in more difficult things, who avoids smaller faults, who willingly accepts penances, and is amended by them, in fine whose conduct gives satisfaction to Superiors and the community.*

10. Every Professed Father and formed Spiritual Coadjutor within a year after his Profession or simple vows, is bound to teach the Christian Doctrine for forty days, successively or not, to boys and uneducated persons.†

11. All Professed, in virtue of the vow which they make to denounce those who seek after preferments, are bound to denounce all even not Professed.‡

12. Fugitives from the Society incur excommunication *ipso facto*.§

* Cong. ix. Dec. 6. can. 19.
† Cong. ii. Dec. 58. can. 20.
‡ Cong. ix. Dec. 13. can. 3. § Ibid. Dec. 27. can. 2.

13. Those who either in written or printed books, defame the Society and its manner of life or government, and who speak so openly against the Institute as to show a desire to draw others to their opinion, are to be looked on as disturbers of the Society, and liable to the penalties established for such. The same judgment is to be formed of such as by means of parties and the assistance of externs, endeavour to extort new divisions of Provinces, or to hinder legitimate divisions.*

14. Precepts in virtue of holy Obedience imposed upon particular persons, retain their force when those who imposed them are dead, or no longer in office, until they are revoked by their successors, or by their Superiors. Superiors are warned however not to impose such precepts without grave cause.†

15. All ought to know that the precept of Obedience imposed by Fr. Mutius Vitelleschi on some Provinces, as far as regards the first part of it, of not procuring the intercession of externs, has been since extended to all

* Cong. ix. Dec. 5. & 25. can. 1.
† Ibid. Dec. 12. c. 4.

Provinces. And that the sin of violating this precept, is reserved to the Superior. It was declared however that only such intercessions were referred to, as impede the free government of Superiors : that is, which hinder Superiors, and render it difficult for them to govern so as to dispose of matters and persons subject to them, as they wish and judge best according to our Institute.*

16. If any shall be discovered, either for himself or for another, to have procured patrons, or mediators with Superiors, he shall be severely punished by Superiors according to the gravity of the offence, as for example, by being excluded from the thing sought after, and for a time, even from all posts of superiority in the Society, or from the right as well of active as of passive voice, if the person concerned had any. But if any admit such patrons unwittingly, as soon as they become aware of their intentions and designs, they are bound (though not under precept) to lay open their plans to Superiors, and as far as they are able, to frustrate their efforts : and if they neglect this, they are to

* Cong. x. Dec. 18. can. 9. Cong. xvi. Dec. 17.

be punished as Superiors think fit according to the importance of the matter; and shall be subject to the same laws and penalties as those who being aware of these intercessions pass them over in silence, and do not delate them to Superiors.*

17. Whoever rashly and on vain suspicions, or for any other unworthy reason, either by word of mouth, or in writing imputes a crime to another falsely; and whoever discovers serious hidden defects of any of Ours, to any except Superiors, shall be severely punished according to the magnitude of the offence; in which matter, Superiors are bound in conscience to inquire seriously as to the authors, and not to spare them even in public, when the crime has been public. And those who shall refuse to manifest the authors are to be considered as such themselves, and to be visited with the same punishments. Let Superiors also be careful not to give ear to informers easily; let them examine into everything, till they attain certain knowledge of the matter reported, that they may exculpate the innocent person, or

* Cong. vii. Dec. 20. can. 19.

punish the malicious and false informer, according to the magnitude of his guilt.*

18. Let no one carry to mediate Superiors the words or actions of others, unless he shall first, either himself, or by means of others, have acquainted immediate Superiors, according to the laws of well-ordered charity and prudence; and in the letters which he writes on the matter, let him add that he has informed them, and that no improvement ensued: unless grave causes persuade the inversion of this order; and whenever this happens he shall explain his reason for such inversion.†

19. The function of teaching Grammar and Humanities, for the end and in the manner in which the Society has undertaken it, is a ministry proper to the Society, and is confined to no fixed period, nor to any certain class of persons, but is to be exercised as long as seems good to Superiors, even by Priests and even by Professed.‡

20. Secrecy on those matters which subjects have laid open in manifestation of con-

* Cong. vii. Dec. 12. can. 20.
† Ibid. can. 21.
‡ Cong. viii. Dec. 8. can. 1.

science, is to be observed with such exactness, that it is not lawful for the Superior ever to reveal, or hint to any one whatever, even to the General or Provincial, anything which a person has manifested to him of himself; except in the case in which the person who manifests his conscience expressly consents.*

21. No local Superior, Provincial or even Visitor, shall for any cause whatever, give to any of Ours, or to any extern, or keep for himself, relics of Saints which have been applied to our Houses or Colleges. If any one is found to have done this, let him be punished according to the judgment of our Father General, as the gravity of the case may require.†

22. As soon as Ours have entered the Novitiate, they must divest themselves of all administration whatever of property; nor is any one to be allowed the administration or free use of it, even while he still retains the dominion. Moreover Ours are bound to divest themselves of the ownership of all

* Cong. xii. Dec. 15.
† Cong. vii. Dec. 28. can. 3.

property whatsoever, whether real or personal, and whether held in perpetuity or for life, and of all right of succession, as soon as their age and the laws of the country allow of it, whenever our Most Rev. Father General shall require it. Moreover it shall be lawful to no one except the General, and to him only for a grave cause, to give leave for the possession of property to be continued beyond four years from entrance into the Society.*

23. Ours are to resign altogether all Ecclesiastical Benefices whatever, at the end of the two years of Probation, before they take the simple vows of Scholastics.†

24. Ecclesiastical Pensions, however, and other such things, attached to the persons of Ours, and which it is not expedient for them to abdicate absolutely and entirely, are to be distributed according to the judgment of our Rev. Father General, so that no part of the administration of such things shall remain in their hands.‡

* Cong. vii. Dec. 17. can. 17. Cong. x. Dec. 2. can. 1.
† Cong. v. Dec. 19. can. 5.
‡ Cong. vii. Dec. 17. can. 17.

25. With respect to annual pensions which are sometimes assigned to Ours, whatever be their title and however small they be, it has been determined: firstly, that a free use of such money is to be granted to no one at all; secondly, that such pensions are, as far as possible, to be applied to some fixed House of the Society, to the Superior of which will belong the full disposal of moneys arising from them; thirdly, and finally, if from any cause such an application cannot be made, this at least is positively fixed and established, that the entire sum of money, or pension, is to come into the hands either of the local Superior, or of the Provincial, according to the decision of the General.*

26. The most exact observance of that most important Constitution by which we are forbidden to receive anything as a stipend or compensatory alms, for the ministries of the Society, is most earnestly recommended to all Ours. And all are to know that no Superior, not even the General, can give a licit or valid permission, or dispensation in this matter.†

* Cong. xiv. Dec. 14. Cong. xii. Dec. 37.
† Cong. v. Dec. 29. can. 1. Cong. xii. Dec. 39.

27. It is moreover declared that any one who receives an alms offered for Mass, not for himself, but to give it to the poor, sins against this Constitution, and against Poverty; if he does not leave it altogether to the will of the person who offers it, but disposes of it in any way even for pious purposes.*

28. If it happens at any time that a stipend is offered to Preachers of Ours preaching out of our own Churches, they are to observe the following things: firstly, the Preacher must not accept any of the offered money; but if any one offers anything, he must refer him to the Superior of the College or House in the place where he has been preaching; secondly, the Superior must declare to him who makes the offer, that nothing can be received by us, beyond what has been spent or is required for the support or travelling expenses of the Preacher: hence he must return whatever remains beyond that; thirdly, if however he urges, and on his own part wishes to give spontaneously and as a pure and free alms, in that case the Superior can receive it for

* Cong. xvi. Dec. 21.

the use of the House or College over which he is placed. But if the Preacher has given a discourse anywhere where there is no House of the Society : firstly, he must in the same manner accept of nothing beyond what was spent or necessary for his travelling expenses ; secondly, if however the matter is urged, let him likewise receive nothing in any other manner, or under any other title, than that mentioned above ; thirdly, whatever he has over what is necessary for his support and travelling expenses, he is to deliver it all, when he reaches the place in which by the command of Superiors he ought to live, to the Superior of that place, and for the use of that House.*

29. None of Ours can have a deposit of money, either in the keeping of another who also holds the ownership of it, or in his own keeping with the intention that, whilst the ownership belongs to another, he shall make use of it after having obtained the permission of the Superior ; and such permission is null and void, whether the Superior was aware of the existence of the deposit or not.

* Cong. xii. Dec. 40.

Nor can this decree be evaded under the pretext, that he who uses the money for his own purposes and according to his own judgment, is merely the executor of the will of another.*

30. Though it is not expedient to forbid universally, that any one should ever, with the Superior's permission, have money destined for good purposes; still this is rarely to be allowed, and only for good reasons, especially to Juniors and Coadjutors. And that, in such cases also, Religious discipline may be better provided for, such money must be placed in the hands of the Superior of the whole House, from whom each one shall then receive what is necessary for his use, with his permission, or that of the mediate Superior.†

31. It is strictly forbidden for any one under any pretext, in his own name or that of another, to put out money to interest. But whatever money falls in to each one is to be left to the free-will of Superiors, who will determine its use according to their prudence.‡

* Cong. xii. Dec. 41. Cong. xvi. Dec. 35.
† Cong. xii. Dec. 42. ‡ Cong. xvi. Dec. 16.

32. In order to guard against various dangers and inconveniences, all Ours are forbidden, in virtue of holy Obedience, to borrow money from any extern either for themselves, or for others, even to be spent on pious objects, without the express permission of the Superior.*

33. That common life may be preserved safe and inviolate, it has been decreed that, in what regards food, clothing, furniture of rooms, and other things necessary for common life, perfect uniformity is to be observed, as well between Superiors and inferiors, as amongst inferiors themselves; and Superiors are bound with due charity to supply such things to their subjects. Neither is it lawful for any one to seek after such things in any other way, or to procure them through others: nor do Provincials or any others whatever possess the power of giving permission for this. But if it should happen that something special is judged necessary for any one, on account of his weak health, this is not to be considered contrary to common life.†

* Cong. xvi. Dec. 28.

† Cong. xii. Dec. 43. Cong. xvi. Dec. 27.

34. For exactly the same reason as that for which we are forbidden in the Constitutions, P. VI. c. 3. § 7., to be executors of Wills, it is also forbidden to Ours to accept the executorship of those legacies which are called confidential; that is when the Testator, at his death, orders a sum of money, or real property to be given by his heirs to one of Ours, which he shall dispose of according to the intention of the Testator secretly communicated to him.*

35. It is to be understood that everything which has the appearance of trading is forbidden to Ours.†

36. All Ours must avoid law-suits, especially for temporal concerns, and Provincials must take care to secure this. And in the first place let them endeavour to arrange matters by a compromise. And if this can in no ways be managed, still let no one of Ours commence a law-suit of this kind, or in fine any suit at all, without leave of the General, or of him to whom he shall have given his powers expressly for this case.‡

* Cong. xii. Dec. 38. † Cong. ii. Dec. 61. can. 25.
‡ Cong. ii. Dec. 55. can. 26.

37. If anyone should presume to meddle with law-suits of externs, and to defend either party as Proctor or Advocate, especially by the communication of written papers or advice in court, he is to be severely chastised according to the gravity of the fault, with due punishment, to be decided by the Father General and (if necessity urges) by other Superiors.*

38. Let no one of Ours for any cause whatever, whether regarding relatives or others, appear before tribunals, or direct, or carry on suits; or take upon himself the charge of administering their property; or help to promote them to Ecclesiastical, or secular dignities, or offices, without the express permission of the General. And in other pious works in favour of relatives, benefactors, the poor, and similar objects, no step is to be taken without the permission of the local Superior. And he shall acquaint the Provincial of permissions granted by him in matters of moment which did not allow of delay; but in those which admit of delay, he must have recourse to the Provincial for permission.†

* Cong. xvi. Dec. 31.
† Cong. vii. Dec. 13. can. 18.

39. The permission to stay on a visit with externs, and to go on a tour away from our houses, is to be very rarely granted, and only for grave reasons, and for a short while, and never without a companion.*

40. Let Superiors make diligent inquiry with reference to those who divulge what takes place in Consultations, Examinations in the studies, or for Profession, in Informations for the Degree or for Government, in Congregations whether Provincial or General, and when they have discovered them, punish them according to their judgment, as the importance of the matter and the greatness of the fault require, even so far as to deprive them of the office of Consultor and others equally important.†

41. Whoever without the permission of Superiors, publish books, pamphlets, or flysheets, as they are called, under their owe name or that of another, or even anonymously, shall be severely punished, as for example with privation of office, of active and passive voice, with disability also for Dig-

* Cong. xvi. Dec. 25.
† Cong. vii. Dec. 23. can. 16.

nities and Superiority in the Society, and finally with corporal penances, to be determined by the Superior's will according to the gravity of the offence. Moreover these kinds of punishment are to extend, in due proportion, to those who have taken part in, or were aware of, the fault, even to Superiors, according as they have been more or less guilty, either by encouraging the author's designs, or by not revealing them, or by not hindering them when their office required. Finally, those shall be presumed to be guilty of fraud, who give writings to externs for them to publish.*

42. It is decreed that nothing whatever is to be published (not even Theses or loose sheets) unless approved by Revisers appointed for this. Moreover Theses to be defended in Colleges in which there is no Prefect of Studies, are to be revised by the Prefect General of Studies in the nearest College; unless the Provincial shall have made other arrangements.†

43. In the publishing of books, the Censors

* Cong. xi. Dec. 18. can. 3.
† Cong. xv. Dec. 9. Cong. xvi. Dec. 14.

are charged upon their fidelity, to show themselves severe rather than lenient, and not to suffer anything to pass without a severe censure, which could even doubtfully risk the reputation of the Society; and if any such thing should occur, let them with sincerity and fidelity disclose it to our Father General. The Censors appointed by Superiors ought not to be known to the Authors, nor the Authors to the Censors. Before they enter upon the censorship of a book, let them read the rules of the general Revisers, and observe diligently, in their examination, what is there prescribed: and let them pass judgment without any human respect, keeping before their eyes only the glory of God and the good of the Society. Let Superiors also, and especially the Provincial, take care that the judgment of the Censors is carried into execution, and that the book does not appear unless it is corrected according to the judgment passed by the Censors.*

44. Writers of books cannot make any contract with publishers, without the express permission of the Provincial, who must take

* Cong. xi. Dec. 22. can. 4. Cong. xvi. Dec. 15.

great care that the 84th decree of the VIIth Cong. § 3. is not violated.*

45. All are to know that it is altogether contrary to the intention of the Society, for our Writers, even when provoked by the calumnies of Adversaries, to use a bitter style not becoming Religious men, or to publish any lucubrations at which readers may reasonably take offence.†

46. If it should happen that any of Ours, either by word, or in writing, or in any other way, should offend others, even any extern whatever, but especially Religious, or men of high standing, or give them any just cause for offence; let Superiors in the first place diligently inquire into the case, and treat the offender with due severity, and let them leave nothing of the kind unpunished. In the next place let them take care that due satisfaction is made, as soon as possible, to those who may justly consider themselves injured; and if ever those books, which contain anything offensive, are reprinted, that part must be entirely expunged. Finally, lest Superiors, whose office this concerns, should

* Cong. xvi. Dec. 33. † Cong. xv. Dec. 9.

themselves be too easy in this matter, Consultors, as well of the Houses as of the Province, are bound to inform mediate Superiors if any fault has been committed by any one in this matter, and whether any penances were enjoined and of what kind.*

47. The attention of all is called to the observance of the statutes contained in the Ordinances of the Generals, the Decrees of Congregations, and the Constitutions themselves, against novelties and laxity of opinion, especially in questions of moral, by which we are ordered in each faculty to follow the safer and more approved Doctrine. And not only are transgressors to be removed from their office and Chair, and to be subjected to other severe penalties, according to the measure of the fault; but even Superiors themselves are to be severely punished, if ever they have been over negligent in restraining this too great license of opinion.†

48. Nor is it forbidden only to teach and publish such new and lax opinions; but Ours must take care, even in their private meet-

* Cong. xii. Dec. 19.
† Cong. xii. Dec. 28.

ings and decisions, to utter nothing which they would be unwilling to have published. And let them never, above all in important questions, answer in writing except on the advice and approval of the Superior.*

49. Let none of Ours presume either to teach or hold in practice the opinion that, by virtue of the *Bulla Cruciata*, Ours are allowed to choose for themselves Confessors, to absolve them from cases reserved in the Society. And let no Priest presume to absolve any one who presents himself to him with reserved cases : and if it should become known, that any one teaches that doctrine, or persuades others that it is probable, let Provincials inflict due penalties on him as most harmful to the Society.†

* Cong. xi. Dec. 22. § 3. Can. 4. § 3.
† Cong. vi. Dec. 5.

SUBJECTS OF WHICH OURS MAY TALK IN TIME OF RECREATION.*

1. Of the Life of CHRIST or of His Saints, of Church History, of the lives and transactions of Ours.

2. Of progress in spirit, perfection and fruits of prayer, of zeal for souls in the conversion of infidels, or heretics, or reclaiming bad Catholics, or perfecting good ones.

3. Of things heard in sermons or sacred lectures, or in the reading at table.

4. Of the spirit and Institute of the Society, its Constitutions, Rules, and the grace of vocation, with humility however, simplicity and devotion in our Lord with a view to perfect observance.

5. Of one's own vocation.

6. Of the virtues, and particularly of those

* Drawn up by Fr. Natalis, and recommended by the 6th. Gen. Cong.—*Lancicius, de mediis conservandi spiritus,* c. x.

special to Religious, and in accordance with our vocation.

7. Of the contrary vices, except that contrary to chastity.

8. Of God's judgments, and the four last things.

9. Of the miseries of this life, and the risk of such as live in the world, of the security of those that live in the Society; with humility, however, in nothing setting it above other Religious Orders.

10. Of the good that Ours do to others; of the virtues of our Fathers and Brothers, especially if they be dead or absent.

11. Of heretics and infidels of our age, to encourage us to qualify ourselves with virtue and learning to combat them, and to pray for their conversion.

12. Finally, of such things as may edify and unbend the mind,—have little of speculation and much of affection,—are religiously agreeable and agreeably religious.

THINGS TO BE AVOIDED DURING RECREATION.

1. Ours should not be singular, solitary or gloomy.
2. Nor show levity in gesture.
3. Nor be forward.
4. Nor wordy.
5. Nor irascible.
6. Nor contentious or ironical.
7. Nor walk at too quick a pace.
8. Nor be teasing or bitter.
9. Nor indulge in loud talking or laughter.

THE SUM AND AIM OF OUR CONSTITUTIONS.

Men crucified to the world, and to whom the world itself is crucified, such would the spirit of our life have us to be: new men, I say, who have put off their own affections to put on CHRIST: dead to themselves to live to justice; who with St. Paul (2 Cor. vi.) in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, show themselves ministers of God, and by the armour of justice on the right hand and on the left, by honour and dishonour, by evil report and good report, by good success finally and ill success, press forward with great strides to their heavenly country themselves, and by all means possible, and with all zeal urge on others also, ever looking to God's greatest glory.

God is faithful: by Whom you are called unto the fellowship of His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind, and in the same judgment. (1 Cor. i. 9, 10).

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world.

And whosoever shall follow this rule, peace on them, and mercy. (Gal. vi. 14, 16).

MEDITATION
AND
OTHER SPIRITUAL SUBJECTS

INSTRUCTIONS

ON

MEDITATION

AND

OTHER SPIRITUAL SUBJECTS

FROM THE SPIRITUAL EXERCISES

AND THE DIRECTORY

TRANSLATED FROM THE ITALIAN

ON MEDITATION

SECTION I.

ON THE NATURE, OBJECT, AND DIFFERENT PARTS OF MEDITATION.

MEDITATION, or, as it is also called, Mental Prayer, is a devout, attentive and fruitful consideration of Divine things, and of all that is conducive to the acquirement of virtue and of eternal salvation. By meditation we dispose ourselves to receive the gifts of God, and to obtain His aid to overcome ourselves, and to remove from our hearts every evil affection. Thus we enable ourselves either to ascertain better, and embrace more readily, that state of life to which we are called by God :* or to change our state (if this can be done), when our choice has not been in conformity with God's will; or again, if circumstances make change impossible, or if the choice has been so good as to make no

* Sp. Exer. (tit.)

change advisable, to improve ourselves in the state in which we are, by animating ourselves to the perfect accomplishment of the duties which belong to us. In meditation the soul is more easily moved to detest and avoid sin, to despise transitory and desire heavenly things, to love and imitate JESUS CHRIST, and to unite itself closely with its God; until, by the assistance of Divine grace and by its own co-operation, it arrives at the possession of that most noble end for which it has been created.*

Meditation is divided into four heads; the preparatory prayer, the preludes, the points, and the colloquies.

The preparatory prayer, which is always the same, consists in begging God's grace that all our powers and operations may be sincerely directed to the worship and glory of His Divine Majesty.† One of the following prayers may be used.

"Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that

* Directorium, Proem. S. 8.
† Sp. Exer. Hebd. 1. Ex. 1.

every prayer and work of ours may always begin from Thee, and by Thee be happily ended."

"O Eternal and Almighty God, direct our actions according to Thy Divine Will; in order that we may deserve to abound in good works in the Name of Thy most beloved Son."

"Grant to us, Thy servants, O Lord, forgiveness of our sins; to the end that we, who by our own actions are unable to please Thee, may, by the intercession of the Mother of Thy Son our Lord, obtain from Thee grace and salvation."

Two preludes are usually prefixed to meditations on the Four Last Things, or other great truths of Faith. The first consists in what is called the composition of place; that is to say, in picturing to ourselves, by the help of our imagination, some object which strikes the senses—even though the things on which we meditate be ever so abstract and incorporeal—in order by this means more easily to fix our attention. Let us suppose, for example, that we wish to meditate on the heinousness and deformity of sin. In this

case, we are to imagine that we see our soul shut up in this corruptible body as in a prison; and consider ourselves as wandering about as exiles in this valley of miseries, in the midst of the brute creation.*

It frequently happens, however, that in meditations on the Eternal Truths, and especially on the Four Last Things, the subject of this prelude may be something which really strikes the senses, though hidden from our eyes; such as Hell, Purgatory, Paradise, &c. This makes it still more easy for us to represent to our mind those places and their characteristics, with very great vividness.†

The second prelude consists in begging of God that which we desire to obtain from our meditation, *as its fruit*: and in this we ought to look to our own actual most pressing wants.

Thus, a person is about to meditate, for example, on sin, either in general or in particular, with the object of moving himself to repentance for his own faults. He should ask grace to feel in himself shame and con-

* Sp. Exer. Hebd. 1. Ex. 1. Præl. 1.
† Sp. Exer. Hebd. 1. Ex. 5, Præl. 1.

fusion for his own malice: thinking over at the same time that eternal ruin to which other men have been condemned even for one single sin, while he has incurred the same damnation a thousand times, by grievously offending his Creator and Lord. Or, if the meditation be on the Judgment, or on Hell, or on Purgatory, let him ask our Lord to give him a keen lively feeling of those pains with which He punishes sin; so that, if, through defects and carelessness, he should ever forget to love Him, at least the fear of His Divine Judgments may hold him back from offending Him by fresh sins.*

Or again, if we wish to consider the benefits of God towards us, in order to come to a practical and determined resolution to love Him in return with all our heart; then the grace which we should ask Him to give us may be, to enable us, at the sight of the so many and repeated blessings which we have received from Him, to dedicate ourselves entirely to His love, His worship, and His service.†

* Sp. Exer. Hebd. 1. Ex. 5. Præl. 2.
† Sp. Exer. Hebd. 4. Cont. ult.

From these examples it is easy to deduce the method of making a prelude of this second kind, in other such meditations. We are in each case to beg of God, in this prelude, that particular grace which our own needs suggest as the gift to be asked, by way of fruit, from the consideration of those subjects on which we are about to meditate.

In meditations on the Life of JESUS CHRIST, of the Blessed Virgin, or of the Saints, it is usual to make three preludes.* The first consists in recalling to the memory the mystery or action on which we are about to meditate. This is to be done without proceeding to make reflections and considerations upon it: it must be quite a general glance at it, to make acquaintance with the matter. The object of this is, that the soul may thus at once begin to set itself to work on the subject, and make itself at home with it, and so afterwards find it easier in the course of meditation to dwell upon each part singly, to ponder, and penetrate it.

This is just what any one does in casting his eyes on a picture, in which a number and

* Sp. Exer. Hebd. 2. D. 1. Med. 1.

variety of objects are painted. He first of all looks at the whole in a single glance, and ascertains what the picture contains: afterwards he fixes his eyes separately on each particular object that is represented, and considers and examines them all one by one more completely and accurately.*

The second prelude in these meditations is the composition of place, of which we have already spoken. It will however be useful, if we here give some examples, fitted to those subjects of meditation of which we are now speaking.

Let us then suppose a person wishing to meditate on some mystery of the Infancy of JESUS CHRIST, or of His Hidden or Public Life, or of His Passion. He should imagine that he sees with his own eyes the adorable Person of our Saviour, the Blessed Virgin, and others who may have been present on that occasion; as for example, the shepherds, the Apostles, &c.: † and in the same way the very place where the event happened; as the cave in which CHRIST was born, the supper-

* Direct. C. 19. S. 4.
† Sp. Exer. Hebd. 1. Ex. 1.

room in which He washed the feet of His disciples, the hill of Calvary on which He was crucified, and the like :* observing distinctly every circumstance and quality of the place; whether it was large or small, commodious or inconvenient, and so on. So again, if we desire to meditate on the journeys of our Lord, or of the Blessed Virgin, this prelude is to be made by setting before our eyes the length of the road, its windings, and everything that from time to time, as they advance by it, makes it an easy or a rough one.†

Moreover, in making these compositions of place, and others like them,—and particularly in meditations on the Passion of CHRIST,—the person who is meditating ought to put himself in the position of one actually present at what he is contemplating, as if it was at that moment being done, and for the sake of him alone; according to the saying of the Apostle: "*He loved me, and gave Himself up for me.*" And further; the soul should look upon itself as having been the cause of all those pains and dishonours

* Direct. C. 14. S. 4.
† Sp. Exer. Hebd. 2. D. 1. Cont. 2.

which the Son of God suffered. It should reflect also, how all the spiritual good, and all the grace, it has received; how its deliverance from eternal pains, and the hope that it has of gaining eternal blessings; all have come from the merits of CHRIST. It should consider also, that while CHRIST was suffering all the cruelties and dishonours of His Passion and Death, He had each one of us in particular, and all our sins, before His eyes; that He then prayed for us, and obtained for us their pardon, and grace from His Divine Father.*

This composition of place is of great help in fixing the attention, and exciting the affections of the soul. It serves to fasten the imagination on a certain definite object: this to some extent binds and concentrates the mind thereupon, and either prevents it altogether from wandering to other matters, or, if it does so, enables it to recollect itself with ease, and return to the point where it placed itself at the beginning.

On this account St. Bonaventure has said, in his Preface to the Life of CHRIST, "If you

* Direct. C. 35. S. 3.

desire to draw some fruit from these things, make yourself as much present at what our Lord JESUS CHRIST is related to have said or done, as if you were hearing His words with your own ears, and seeing Him with your own eyes : and do this with the whole affection of your heart, attending with diligence, making it your pleasure to do so, and dwelling upon it, and laying aside for the time all other care and business."*

The third prelude is a prayer for that special grace, or for that virtue, of which we have the greatest need, and to attain which our entire meditation is directed. Thus, in considering, point by point, the Incarnation, the Nativity, or Infancy, of JESUS CHRIST, with the object, for instance, of rousing ourselves to fervour in His Divine service, the grace that we should beg should be, that we may understand thoroughly and intimately how it was that, for love of us, the Son of God made Himself man, humbled Himself, and made Himself a subject : that this knowledge may make us love Him more ardently, and resolve, without any delay, to follow

* Direct. C. 14. S. 5.

Him with greater diligence than ever before.*

Again, if we wish to meditate one after another the mysteries of the Hidden or Public Life of our Saviour and *Teacher*, in order to correct some fault, and to bring our manner of life and conduct more into conformity with His; then the grace we should ask will be, to know well and imitate faithfully—as far as is possible for us with the help of God—that innocence and holiness of conduct† which shine forth in Him as in the most perfect Pattern of every virtue; according to that which He said of Himself: "*I am the way, the truth, and the life:*" so that we may really attain to that which the Apostle used so much and so often to recommend, namely, the exact copying in ourselves of the image of JESUS CHRIST.‡

Again, when we have taken for the subject of our meditation some mystery of His Passion and Death, with the intention, for instance, of conceiving a greater detestation

* Sp. Exer. Hebd. 2. D. 1. Med. 1. Præl. 3
† Sp. Exer. Hebd. 2. D. 4. Med. 1. Præl. 3.
‡ Direct. C. 18. SS. 2—3.

for sin, though it be only venial, we should then ask Him to enable us to feel grief, indignation at ourselves, and the deepest confusion, because, on account of our sins, He Who is the Sovereign Lord of all creatures, has nevertheless chosen to undergo humiliations so great, and sufferings so extreme.*

Lastly, in the third prelude of those meditations which belong to the Glorious Mysteries, we may ask to be made to share in the joy which filled the Soul of our Divine Redeemer at His Resurrection, that of the Blessed Virgin,† of the Apostles, &c., and to have a generous contempt for earthly things, and a most ardent desire for those of Heaven; since the Apostle St. Paul has borne witness, how fitting and reasonable it is, that they who are risen in spirit with CHRIST should seek the good things that are on high, and make them their entire concern and delight.‡ In short, we ought always to ask our Lord for that grace which is most needful for us in the circumstances in which we find ourselves.

* Sp. Exer. Hebd. 3. Cont. 1. Præl. 3.
† Sp. Exer. Hebd. 4. Cont. 1. Præl. 3.
‡ Direct. C. 36. S. 1.

The points of the meditation are generally either three, or five, but may be more. It always remains free for the person who meditates to make their number greater or less, according to his own experience of that which he finds to be best for his own profit.*

In order here also to follow the instructions of our holy Father Ignatius, we will give some examples adapted to the different subjects that may be made matter of meditation. These examples will serve as models for the use of any one who may have to select and divide the points of his meditation for himself.

I. We may take as our first example the Consideration on Threefold Sin, which is set before a person who makes the Spiritual Exercises of the first week. In it three points are proposed: the first contains the sin of the rebel angels; the second, that of our first parents; the third, a single actual mortal sin of any kind, which may be called the third sin, to distinguish it from the other two. With regard to each point we are told to apply and exercise the three faculties of the

*Sp. Exer. Hebd. 4. Annot. 3.

soul, that is, the memory, the understanding, and the will.* In this first meditation our holy Father wished to point out to us the usual method which we should follow in all others : and he gave it the name of the Exercise of the Three Faculties.† This, in fact, is what we cannot help doing, either expressly or implicitly, in any other consideration whatsoever. In the first point of the second Exercise, he gives us an example of the application of the memory alone ; in the second, of that of the understanding ; and in the third, of that of the will.‡ We shall show, in the next section, in what manner and for what end these faculties of the soul are used for the purpose of meditation.

II. As a second example, we may take the meditation on the Incarnation of JESUS CHRIST, which, during the Spiritual Exercises, is made during the second week. Our holy Father sets before us in distinct points, the persons who take part in the mystery, their words, and their actions,§ to be con-

* Sp. Exer. Hebd. 1. Ex. 1.
† Direct. C. 14. S. 2.
‡ Sp. Exer. Hebd. 1. Ex. 2.
§ Sp. Exer. Hebd. 2. Med. 1.

sidered according to the method which will be explained when we come to the practice of meditation. This teaches us the method we are to follow in all other meditations on the Hidden and Public Life of our Divine Saviour; which on that account belong to what is called the illuminative way.*

III. Another example is the contemplation of our Lord's last Supper, which forms part of the third week of the Spiritual Exercises. To the three points above mentioned, our holy Father adds the following: 1. We are to consider what it is that CHRIST our Lord is suffering, or is desirous of suffering, in His Humanity, according to that part of His Passion which we may be contemplating; and thereupon to make great efforts to rouse ourselves to sorrow, sadness, and weeping: 2. We are to consider how our Lord's Divinity hides Itself; that is, how being able to destroy His enemies, He yet forbears to do so, and how He allows His most Sacred Humanity to suffer such exceedingly cruel and dreadful torments: 3. How He suffers

* Direct. C. 39. S. 5.

all these things for our own individual sins ;* and what we ought to do and to suffer for Him, in gratitude for so much love. He wishes us to observe the same method and order in meditating on all the mysteries of our Lord's Passion, merely changing in each the history of the facts. †

IV. In meditations on the glorious mysteries of our Lord's Resurrection (which belong to the fourth week of the Spiritual Exercises), beside the first three points, in which we consider the persons, their words, and actions, according as the variety of the matter requires, two others are added. In the first, it is proposed to us to consider the manifestation of the Divinity of JESUS CHRIST, which kept Itself hidden during the time of the Passion, but in the Resurrection made Itself known in many wonderful ways. In the other, we consider the loving care of CHRIST in fulfilling the office of Comforter to His followers : and we are told to have present to our mind an image of the tenderest and most faithful of friends, as a comparison

* Sp. Exer. Hebd. 3. Cont. 1.
† Ibid. Cont. 2. Annot. 1.

to help us to understand better the goodness and faithfulness of our Divine Leader.*

Another remark should here be made. In each mystery of our Saviour's Life we see the exercise of some one in particular of His virtues. This virtue should never be lost sight of by us in our preparation of the points; in order that we may with greater ease and less delay implant it in our hearts by means of repeated acts of the will: particularly when we have made the attainment of this same virtue the particular fruit at which we aim in our meditation, after having begged the grace in the third prelude. Such virtues are, for example: in the Incarnation, humility; in the Nativity, poverty; in the Circumcision, mortification; in the Hidden Life, obedience; in the Public Life, indefatigable zeal for souls. In this manner the Life of our Lord, as the Apostle recommends, will be made manifest in our mortal flesh.

The colloquy is generally made towards the end of the meditation, when the soul finds itself more elevated in God. As, at this time, according to the various subjects of the

* Sp. Exer. Hebd. 4. Cont. 1.

meditations, the affections to which it is moved will be of different kinds, so the colloquies which are founded upon them are also diverse, and adapted to each. It is not, however, intended to prevent any one from making colloquies according to his devotion, even at the beginning and middle of the meditation : indeed, this is sometimes highly expedient.*

These colloquies consist, properly, in treating and conversing with God in whatever way the understanding and affection may suggest. At one time it may be as a friend with a friend ; at another as a servant with his master ; sometimes as a son with his father ; or as a criminal with his judge : sometimes asking of Him some gift, or thanking Him for gifts already received ; at others, accusing ourselves of some fault, or laying before Him all our affairs, and asking of Him counsel and aid for each.† In all cases, the colloquy should embrace such acts and aspirations as the subject of the meditation, our own wants, and other circum-

* Direct. C. 15. S. 5.

† Hebd. 1. Ex. 1. Coll. Direct. C. 15. SS. 5, 6.

stances, require; according as we find ourselves more consoled or more troubled in mind, or as we desire to obtain this or that virtue, or to come to some deliberate decision, or to excite in our hearts sorrow or joy, in accordance with the matter of the meditation.

At the end, we are to ask for that thing we may have determined upon, and which we desire more than anything else: addressing ourselves at one time to God the Father, at another to the Divine Word, at another to the Holy Ghost; to the Divine Mother Mary also,* or to the Saint on whose virtues we have been meditating; and this we must do, in proportion to the devotion and affection which our Lord shall deign to communicate to us. Every colloquy may be ended by reciting some short vocal prayer, according to the person to whom we have addressed ourselves; *e.g.*, if it be God, the "Our Father"; if JESUS CHRIST, the "Anima Christi"; if the Blessed Virgin, the "Hail Mary";† &c.

* Hebd. 3. Cont. 1.
† Hebd. 1. Ex. 3. Coll.

SECTION II.

PRACTICE OF MEDITATION.

In order to meditate with fruit, we must carefully put in practice everything that ought to precede, accompany, and follow the meditation, according to the explanations presently to be given; resigning ourselves, as in everything else, to the good pleasure of God, with the confidence that, even if it should please Him to leave us in dryness, this dryness itself will turn to our greater advantage. Indeed, this feeling of humility and submission to the good pleasure of God, is often of the greatest efficacy in obtaining the grace to meditate well;* and we should besides assure ourselves that the end to be gained by meditation is not that we should enjoy the sensible taste of spiritual sweetness, but that we should know the will of

* Direct. C. 7. S. 7.

God with regard to the reform of our lives, and that we should detach every affection of our hearts from all earthly things, and fix them entirely on Him Who created them.*

WHAT IS TO BE DONE BEFORE MEDITATION.

In the evening, we are to prepare the points of the meditation that is to be made the following morning: fixing their number, and imprinting them on our memory with the greatest possible precision and clearness;† because the more distinct and well arranged these points are, the more easy and ready will the practice of meditation be.‡ Besides this, according to the instructions given in the preceding paragraph, we should consider beforehand what the preludes ought to be, and what the fruit which we desire to draw from the meditation.

Our holy Father, in his golden book of the Spiritual Exercises, always proposes and gives directions not only for the method, but

* Direct. C. 2. S. 4.
† Sp. Exer. Hebd. 4. Cont. 1. Annot. 3.
‡ Sp. Exer. Annot. ad myst. vitæ J.C.

also for the matter of each meditation; so as to produce, not some uncertain and undefined fruit, but that particular fruit, which at that precise moment is most needed by him who meditates. Nor would he have him think about, or know of anything else more perfect than this, which may afterwards be set before him. He is to apply himself with the whole force of his mind to gain that of which he is now actually in search, just as if he had no expectation of afterwards gaining any other good.* Hence it follows, that the fruit of the meditation ought (1) to be *particular*: that is, the gaining of some one particular thing; and not general, of many: (2) to be *present*; that is, a point to be gained as soon as possible, even that very day itself, rather than at some uncertain and distant time: (3) to be *necessary* to him that meditates, and not merely useful; relating to that which he has most at heart, or to that which gives him the greatest difficulty or trouble in the service of God, or to that in him which is more displeasing than anything else to our Lord, or to things of the like im-

*Sp. Exer. Annot. 11.

portance. In this way his prayer will not be vague and unfruitful, but well arranged and productive of many blessings.

It is, then, to the acquirement of that special fruit that he ought to direct the acts which he makes in this mental exercise, whatever may be its subject-matter. Nor is there any difficulty in this: for meditation is that heavenly manna, in which the taste of each finds that particular flavour which he desires beyond all others.

In the next place, the person who is to meditate, as soon as he lies down in his bed, and before he goes to sleep, is to spend as much time as it takes to say an *Ave Maria* in thinking of the time at which he is to rise, and in recalling to his mind briefly the points of the meditation.* In the morning, as soon as he awakes, he is to banish every other thought, and apply his mind to that on which he is about to meditate.† The object of this is, that having his mind recollected and fixed on that single subject from the first moment of the day, he may be able, with greater

* Sp. Exer. Hebd. 1. Add. 1.
† Ibid. Hebd. 1. Add. 2.

liberty and readiness, to use all his energies to seek the fruit that he desires. This likewise makes the soul more fit to unite itself with its Creator and Lord; for the nearer we draw to Him, the better we fit ourselves to receive favours and graces from His Divine Bounty.*

Again, if the subject of the meditation is to be, for instance, sin, or death, or judgment, or anything else that belongs to what is called the purgative way, it is recommended that for our greater shame and confusion, we should set before ourselves some example resembling our own case: such as that of a soldier standing in the presence of his Sovereign and his court, his face all blushing with shame, full of anxiety and confusion, having been convicted of some great crime against the King himself, from whom he had received many great benefits and gifts. Or, considering how much we have sinned, we may imagine ourselves bound in chains, and about to appear presently before the eyes of the Supreme Judge, just as a criminal guilty of a capital offence is put in

* Sp. Exer. Annot. 20.

chains and led before the court for sentence.* We are also to take pains not to admit at such times any thoughts that cause gladness; because such thoughts as these hinder affections of another kind, which should then be excited in the mind, such as sorrow for sin, grief, and the like.†

If the meditation relates to some mystery of the Hidden or Public Life of our Lord JESUS CHRIST, it will then be well for the person who is to meditate, at the first moment of waking, to recall to his mind the subject-matter, and to move himself to a great desire of knowing daily better and better the WORD made flesh; in order that he may inflame himself to greater devotion in His Divine Service, and follow Him more closely and readily.‡

When the subject of the meditation is to be some point of the Passion of our Lord, then we are to think of the scene at which we are going to be present, and to call to mind briefly the history. While we are rising

* Sp. Exer. Hebd. 1. Add. 2.
† Sp. Exer. Add. 6.
‡ Sp. Exer. Hebd. 2. D. 1. Annot. 4.

and dressing ourselves, we are to take pains to conceive sentiments of sadness and compunction for the number and bitterness of the pains suffered by JESUS, and on this account to avoid all joyful thoughts, however good and holy.* It will also be very useful, as far as the capacity of each allows, to have in readiness passages taken from the Holy Scriptures, and suitable to these mysteries; many of which will be furnished by the Psalms, Prophecies, Gospels, and Epistles of St. Paul.†

Lastly, when the subject of our meditation is to be one of the Glorious Mysteries of the Life of CHRIST, we should at that moment add to the thought of our special meditation a kind of holy joy, rejoicing at the triumphs and glory of our Risen Saviour.‡

* Sp. Exer. Hebd. 3. Annot. 3.
† Direct. C. 35. S. 11.
‡ Sp. Exer. Hebd. 4. Annot. 4.

WHAT IS TO BE DONE AT THE TIME OF MEDITATION.

Standing at the distance of one or two steps from the place at which we are to make our meditation, we are to remain thus for the space of an Our Father; and, with our mind raised to heavenly things, we are to make an act of lively *faith* that God is present to us, with the whole court of Heaven and CHRIST Himself; and that they are all looking at what we are about to do. After this, we should make an act of humble reverence, and place ourselves where the meditation is to be made.* We should adore and bless the Most August Trinity in these or similar terms: *"Blessed be the Holy and Undivided Trinity, now and always, and for ever and ever. Amen."* Then turning to the Sacred Humanity of our Divine Redeemer, we may break out into these or other expressions of affection: *"I adore Thee and bless Thee, O my Jesus, because by Thy Holy Cross and*

* Sp. Exer. Hebd. 1. Add. 3.

Passion Thou hast redeemed the world." After this, although we ought to consider ourselves most unworthy to stand before the presence of God, and to bewail this our unworthiness and all our defects, nevertheless, we should trust to God's goodness, and take courage to offer to Him ourselves and all that is ours. We should begin at once the preparatory prayer, and make in their order two or three preludes (as may be required by the subject or end of the meditation) in the manner laid down in the first paragraph. As to the way in which that prelude which consists of the composition of place is to be made, great care must be taken not to spend too much time upon it, and not to strain the head in making it. The principal fruit of the meditation does not consist in this : it is only a way and means of obtaining the desired fruit. There is no doubt that some persons find it easier than others to make it ; those for instance whom nature has endowed with a more lively and penetrating imagination. But those who find it more difficult, are not to put themselves to so much exertion about it as to weaken and weary their mind, and

thus put a hindrance in the way of the meditation itself.*

We are then to begin to meditate: at one time kneeling, at another prostrate on the ground, or lying on our backs; at another sitting or standing, with our eyes closed or fixed in one direction, without looking about us: always intent on gaining that which we are seeking for. Here three remarks may be made. First, when we find what we seek in the kneeling posture, or prostrate, or in any other position, we are not to go on trying others. Secondly, when we make our prayer in the church, or in the presence of other persons, we are not to be in any way singular in the outward posture of body that we take: this may be done only when we meditate in our own room, and out of sight. Thirdly, we are to remain on that point of our meditation in which we find what we desire, without troubling ourselves to go on further to the next, until we have satisfied ourselves.† It is not a deal of knowledge that satisfies the soul, but the taste and ex-

* Direct. C. 14. S. 7.
† Sp. Exer. Hebd. 1. Add. 4. 2 Meth. Or.

perience of the sweetness of spiritual things.*

In the meditation itself, it is well generally to observe the following method. The memory is first to set before the understanding a part of the matter prepared beforehand. For this, use may be made of the book in which the points of the meditation have been read, or of the written papers on which they have been noted down. After this, the understanding is to reflect at leisure on the truth or mystery set before it by the memory. We should stop to penetrate its meaning : to discover its reasons, and the motives which convince us of it : to draw from it conclusions, and apply them to the present state of our souls. Sometimes we should make a comparison between the wisdom, power, goodness, justice, love, and other infinite perfections of God, and our own weakness, ignorance, malice, unfaithfulness, ingratitude,† &c. : or between our own unworthiness, poverty, and misery, and the holiness of life, the greatness of merits, and the rich gifts

* Sp. Exer. Hebd. 1. Annot. 2.
† Ibid. Ex. 2.

that shine forth in CHRIST, in the Blessed Virgin, or in the Saint whose actions we are considering.

It is also sometimes useful to have before the mind some certain and obvious principle on which we may, as it were, *ground* the truth that forms the subject of our meditation. Thus our holy Father gives, in the book of the Exercises, a meditation for the purpose of moving the will to love God with all its affection and force. In this, he first of all makes the following observations: first, that love ought to be placed in deeds more than in words: secondly, that true love consists in the mutual communication made by each of the two persons who love, as far as such communication is possible, of all things in his own power or possession; for example, of knowledge, riches, honour, and the like.* These maxims being laid down beforehand, it is easier for the mind, thinking over in meditation all the instances of God's beneficence, to consider what His love for us has been and is, and what ours has been and is for Him, till the will comes to its resolution

*Sp. Exer. Hebd. 4. Cont. ult.

to make due return to the infinite charity of so provident and liberal a Father, with a love as active, as strong, as generous, and as constant as possible.

There are some more recommendations to be made as to the exercise of the understanding. In the first place, it should be *moderate*; that is, neither violent nor languid, but at once vigorous and tranquil. In meditating on divine things, we should always proceed with great tranquillity. If this be not observed, we shall not be able to persevere for any length of time, and shall prevent ourselves from gaining any true and solid fruit from the meditation that we are actually making.

In the second place, the exercise of our understanding should be *simple*. We are not to take into consideration a number of truths at once: it is better to take one only, and draw from it solid, useful, and practical reflections.

Thirdly, this exercise is to be *continued* as long as is necessary to move the *affections* of the soul. These are more valuable than all the multitudinous reasonings, however ab-

struse and subtle, that the mind can produce.*

What we have now said is also to be understood as applying to those meditations in which we have to consider the *persons* who took part in the mystery, their *words*, and their *actions*. We are to turn everything to our own instruction and profit. In doing this, it is well to follow the natural order of events, as the history of the action or mystery on which we are meditating presents them to us. There is no necessity for considering first all the persons who have part in it, and then all their words, and lastly all their actions. This might cause embarrassment, especially in some meditations. When our holy Father St. Ignatius put this manner of meditation before us, he only intended to point out those things on which our attention might be fixed in each point of the mystery; as, the persons engaged, then their words, if these come first, or their actions, if they come before their words; and he would have us, after finishing one point in this way, pass on, in the same order, to the

* Direct. C. 8. S. 3; Ibid. C. 14. S. 3.

next. Moreover, although he only mentions these three heads, there is no reason why others should not be added. We may consider, for example, the thoughts of the persons engaged, their inward feeling, or their virtues; the way in which the mystery that we are contemplating was brought to pass, its object, its cause, its effects, the time, and other circumstances,—all for the purpose of making the meditation more rich in matter, and thus productive of greater fruit to ourselves.*

After the exercise of the understanding comes that of the will. It belongs to this faculty to attach itself at once with affection to everything that the reason sets before it as good, just, advantageous, or necessary, and to conceive an aversion for whatever is the contrary to these. It no sooner feels itself moved in this way, than it breaks out into various affections—of love or hatred, desire or dread, hope or fear, and the like. At one time it is full of grief and sadness; at another, of joy and of courage: now humbling itself and submitting itself to the will

* Direct. C. 19. SS. 5. 6. 7.

of God, now elevating and uniting itself with Him. At this point one thing is to be secured, which is of the greatest importance. It is that the will should make firm and solid *resolutions* with regard to the principal fruit aimed at in the meditation, according to what is at the present time our greatest need: and that we should also propose to ourselves the *means* of carrying these resolutions into effect.

A further remark has to be made with regard to meditations on the mysteries of our Lord's Passion. In these, we should not content ourselves with awakening in our hearts a tender feeling of compassion: we should proceed further, to feelings of hatred for sin, or of wondering admiration at the infinite mercy of God; we should reanimate our hope, rekindle our charity, and pour ourselves forth in burning desires of imitating CHRIST, and of labouring for the salvation of souls redeemed by Him at so great a cost.*

It may happen that during the meditation, especially while the acts of the will are being

* Direct. C. 35. SS. 4—10.

made, the soul may find itself dry and in desolation. In this case, we are not to allow ourselves to be overcome by weariness, nor to give up our prayer on account of the trouble and difficulty which we find in it. On the contrary, it is right under these circumstances even to prolong it, as far as may be, beyond the appointed time. We thus accustom ourselves not only to resist the Common Enemy of all, if this dryness and desolation proceed from him; but, what is still more, to conquer him. Meanwhile, we must encourage ourselves to be patient and enduring. If we are confident and hopeful, if we persist with unfailing constancy in knocking at the door of God's mercy, it will certainly in the end be opened to us. Holy Scripture says, "*If He make delay, wait for Him: for He shall surely come, and shall not be slack.*" There is, besides, no better way to obtain the devotion that we desire, than to humble ourselves, as we said before, and to submit ourselves to the will of God. Displeasure and sadness at not finding ourselves full of devotion do not always arise from a true fervour. They are as often

caused by a secret pride, which makes a person put his trust in his own diligence. Sometimes it arises from a wish to appear more fervent than another person; or, again, from self-love, which makes us love and seek, not the God of consolations, but the consolations of God.*

It is right, too, we should know that the solid fruit of meditation by no means consists in a few tears wrung from us by effort. Cassian very justly laughs at these. It consists in our knowing the truth, and in our following with a ready will the interior lights which it may please God to give us. After all, to make a good prayer does not depend on ourselves. We must, no doubt, co-operate in it: but it depends chiefly upon God, and is His gift. It is for the soul, then, to dispose itself by means of humility and purity of heart to receive this gift, rather than trust to its own industry and preparation to obtain it.† It is quite certain that we shall obtain great advantage from our daily practice of meditation, if we place ourselves in the pre-

* Annot. 13 inter 20.
† Direct. C. 7. SS. 6. 7.

sence of God with a quiet spirit, and a just and generous courage; offering to our Lord our entire will, and placing in His hands all our cares, that He may dispose of us and of all that is ours in whatever way may be the best for His service, according to His own good pleasure.*

Towards the end of the meditation, we are to make the *Colloquies*, in such manner as the subject of our meditation, the affections we have conceived, or our own needs, may suggest. This is the time for various acts of gratitude, thanksgiving, petition, oblation of ourselves, and the like. The manner of making them has been pointed out in the preceding section. A caution may be given here against taking on ourselves obligations, by means of promise or vow made solely on the impulse of indiscreet fervour, without due consideration and mature deliberation, † and without the advice of our Spiritual Director. And lastly, it is to be observed, that when we are speaking either with heart alone, or with heart and tongue together, to God or His

* Annot. 5 inter 20.
† Annot. 14 inter 20.

Saints, we ought to use greater reverence outwardly, in the posture of the body, as well as internally, than when we are engaged in exercising our understanding on the points of the meditation.*

WHAT IS TO BE DONE AFTER MEDITATION.

When our meditation is finished we are to spend a quarter of an hour, more or less, sitting or walking, in examining ourselves on its success. If we find that it has not been made well, we are to search out the reason, to make acts of sorrow, and purposes of amendment. If, on the other hand, we find that it has gone well, we are to give thanks for this to God, and resolve for the future to observe the same method of meditation which has been successful at present.†

The following form of examination may be useful for this purpose.

1. Did I take good care to select and arrange beforehand the points and preludes of my meditation? Did I determine the fruit

* Annot. 3. † Hebd. 1. Add. 5.

which I was to draw from it, and was this done with due regard to that which is at present my greatest spiritual need?

2. Did I call to mind the matter on which I was to make my meditation—when I lay down in bed—before I went to sleep—and the moment I awoke in the morning? And have I taken as much pains to be fully recollected as I ought?

3. Have I given the full time to my meditation?

4. Did I observe the proper method for reviving in myself my faith in the presence of God? for making the preparatory prayer, and the preludes? for exercising the faculties of my mind? and for directing their acts to gain the fruit which I had proposed to myself?

5. Did I make the colloquies in the proper manner, and at the proper time?

6. Had I distractions? and from what cause?

7. Did I experience consolation or desolation, and what was the cause of it?

8. Did I find myself dry? or, on the contrary, did I find an abundance of matter

when I wished to reason upon the subjects before me? and what were the causes in either case?

9. Did I receive any lights? and were they new and unusual, or such as I had before received, only not with so much clearness?

10. What were the most prominent affections of my will in meditation?

11. What resolutions did I make? and how shall I be able to put them at once into execution?

One thing more remains to be done. This is, to write, with the utmost brevity, in a book prepared for the purpose, our principal lights, desires, and resolutions. These will be of great help to us at other times, when we are not so successful in this respect.* They will help us also to see better whether we are making progress in the acquirement of solid virtue, and to spur ourselves on still more in the pursuit of religious perfection.

* Direct. C. 7. S. 2.

SECTION III.

PRACTICAL METHOD OF REPEATING OUR MEDITATIONS.

If we wish to repeat one or more meditations that we have already made, in order to draw from them still greater fruit, we should proceed as follows. The night before, we are to review, at all events shortly, the points of the meditations or meditation which we wish to repeat in the exercise of the next morning. Before going to sleep, and when we are going to begin the meditation, we are to observe the directions already given.

After the preparatory prayer, we are to make the preludes in the same way as in our former meditations on the same subject. Then begins the repetition. This simply consists in recalling to mind the meditations already made, reasoning quietly on each point in them, and dwelling on those in which

we had more lights, where we found ourselves more in consolation, or in dryness, or where, in short, we experienced any other interior movement. Then, as soon as the will finds itself moved, we are to give ourselves to the exercise of affections and colloquies, keeping always in sight the particular fruit which we desire to gain from the meditation.*

These repetitions are of great use. It often happens, that the first time we set ourselves to consider a truth or a mystery of faith, our mind feeds itself on the novelty and curiosity of things contained in it. When, however, we call it back for the second time to our minds, and to some extent put a rein on speculation, we leave more room for those interior affections, in which the fruit of our meditation chiefly consists.

On this account, when we are making a repetition of this kind, we are to avoid reasoning at any great length on the subjects proposed to us. It is better simply to set before ourselves the matter of our previous

* Sp. Exer. Hebd. 1. Ex. 3. Hebd. 2. D. 1. Cont. 3.

meditations, and, after running it over in the mind, to dwell and linger upon it with our will and affection. For the same reason, we commonly make more colloquies in these repetitions than when, a short time before, we made our meditation on the same subject.

It has been said, that in these repetitions we should dwell particularly on those parts of our previous meditations in which we found ourselves either in greater consolation or in greater dryness than in others. The meaning of this is, that our repetitions are to embrace chiefly those matters which then produced in us the greatest amount of light or fervour : it is at the same time advisable to repeat also those points at which we experienced dryness; because it very often happens that in those very points we afterwards find a greater abundance of consolation. Indeed, there is nothing to prevent our repeating the same subject-matter more than once, if we find in it a great deal of consolation, or are moved to any good and spiritual affection.*

There is also another kind of repetition,

* Direct. C. 15. SS. 2. 3.

very like those of which we have just spoken, and thus hinted at by our holy Father. "After the Exercitant has gone through the whole of the Passion"—that is, part by part —" on different days, he may with profit contemplate it again all at once in one or more meditations."*

It appears that this method may be observed with profit, as to other matters besides the Passion, provided that the subjects of the successive meditations have a certain unity and connection.

* Sp. Exer. Hebd. 3. Annot. ult.

SECTION IV.

PRACTICAL METHOD OF THE APPLICATION OF THE SENSES IN MEDITATION.

In the first place, all that regards the preparation, the act of the presence of God, the preparatory prayer, and the preludes, is the same as has been already explained. After this, we proceed to the imaginary application of the five senses of sight, hearing, taste, smell, and touch, each to its own proper object, and in a manner entirely interior and spiritual. On this subject we shall give the rules left us by St. Ignatius, that every one may be enabled to make use of this method, from time to time. It is particularly to be used in meditations on the Incarnation, the Birth, Infancy, Hidden, Active, Suffering, and Glorious Life of our Lord JESUS CHRIST.

I. The *sight* is employed in watching attentively the persons who take part in the mystery before us; their actions; the nature

of the place, and other objects; endeavouring to draw profit from each for ourselves.

II. The *hearing* is applied in listening to the words and learning the sentiments expressed in what the persons say, at least if the Holy Scripture records this. If not, there is no difficulty in imagining what they would say under such circumstances, according to the character of each. From all this, again, we are to draw some practical reflection for our own benefit.

III. A certain interior kind of *taste* and *smell* is exercised in perceiving the great sweetness and fragrancy of a soul adorned with virtue and enriched by gifts communicated by God. This can be varied according to the character of the person who is before us in the contemplation; but in all, we are to endeavour to turn everything to our profit.

IV. Lastly, we can use in imagination an interior sense of *touch*, by handling and kissing the place, the clothes, the footprints, and in short all that belongs to the persons contemplated; always seeking increase of devotion and other spiritual advantages.

The colloquy is then made, and the exercises ended in the same way as the others, by the recital of the Lord's Prayer, or other vocal prayers.*

The exercise of the senses is a thing exceedingly easy, as well as very useful. It is, as we have seen, simply to imagine that we see and hear the persons concerned, gaze on them, listen to their words, touch and kiss the place on which they stand, or the persons themselves; all, of course, with due reverence, modesty, and respect. Our holy Father, in the instances just now referred to, applies the sense of smell to the conceiving the fragrance of a soul enriched with supernatural gifts, and that of taste to the perception of its sweetness. In both these cases he means that we should make ourselves present to the persons or things contemplated, with feelings of joy, and with a tender and spiritual love for them.†

It may be observed, that certain times are allotted in the Spiritual Exercises to *meditations* on the mysteries of the Life of JESUS

* Sp. Exer. Hebd. 2. Cont. 5.
† Direct. C. 20. S. 1.

CHRIST, others, to application of the senses to them. This however is not to be understood as if this application were to be entirely unaccompanied by meditation. It only means that, at that time, our *chief* object in the consideration of the mystery before us, is to apply our senses to it in the way pointed out.*

This exercise differs from meditation chiefly in this: the latter is more an exercise of the intellect; it occupies itself more in reasoning, and is altogether of a higher and loftier nature. It reasons concerning the causes and effects of the mysteries before it: it discovers in them the attributes of God, His goodness, wisdom, charity, and other perfections. The application of the senses does not reason, or draw conclusions. It confines itself to the sensible objects, which it looks at, listens to, and so on, with spiritual enjoyment and profit to the soul.†

The advantage of this exercise is twofold. In the first place, there are times when the soul is unable to enter into the consideration of truths of great depth and sublimity.

* Direct. C. 20. S. 2. † Ibid. S. 3.

At such times it may confine itself to the application of the senses, and by this means gradually dispose and raise itself to higher and more difficult exercises. Again, there are other times when it is just the contrary. The soul has fed to fulness on the sublimer mysteries, and is glowing with devotion gained from their consideration: when, then, it comes down to these sensible matters of which we are speaking, there is nothing in which it does not find something to feed on, nothing without consolation and fruit, in consequence of the abundance of love with which it is on fire, and which makes it find a great deal that is valuable in each little particular, even in the slightest movement of the persons contemplated, and gain from all, matter for love and consolation.*

There are other subjects of meditation very different from those of which we have been speaking, and we must learn how to make this imaginary use of our senses upon them also. The example which our holy Father himself gives us will make this very easy. It is in the meditation on Hell. He sets

* Direct. C. 20. S. 4.

before the *sight*, in this case, those vast flames, and the miserable souls imprisoned in bodies of fire: he bids us *listen* to the wailing and howling, the shrieks and blasphemies of the damned: he tells us to *smell* the smoke and sulphur, and the abominable filth and festering corruption of that woeful place: to *taste* and view all the bitterness there, the tears, misery, and remorse of conscience; and to *touch* the flames that can touch and burn even the damned souls as well as the bodies of the lost.*

These are the rules for the application of the senses. After this has been done, and due attention given to the lights that our Lord may suggest to us, and the affections that may from time to time arise in our hearts, we can pass on to the colloquies. In these, the directions already given are to be observed.

* Sp. Exer. Hebd. 1. Ex. 5.

SECTION V.

THE THREE METHODS OF PRAYER.

The three methods of Prayer given by St. Ignatius are not proposed by him with the intention that every one, who already knows how to meditate, should practise them. This is not necessary; St. Ignatius in giving them was providing for persons of less cultivation and ability, who are not able to make long considerations on any one subject in their meditations.*

FIRST METHOD OF PRAYER.

The first method is drawn from the consideration of the Ten Commandments, the Seven Capital Sins, the Three Faculties of the Soul, or the Five Senses of the Body. Hence, in form, it is not so much a kind of

* Direct. C. 37. S. 1.

prayer, as a spiritual exercise by which the soul is assisted to serve God, and by which our prayer is made more acceptable to Him.

Before beginning the use of this method, it is well to sit still or to walk about for a short time, whichever is best calculated to produce quiet and calm in the mind, thinking to what work I am going, and for what purpose. This preliminary is to be used before the other kinds of prayer also.

Then follows the preparatory prayer. This contains our request for the grace we desire; namely, that we may know the faults we have hitherto committed against the Commandments of the Decalogue: that we may be able to amend our lives for the future, knowing more exactly and observing with more diligence what they require, to the greater glory of God and good of our own souls.

We then proceed to consider each one of the Commandments attentively. We observe how we have hitherto either observed or violated it. If we remember having broken it, we ask God to pardon our transgressions, and say the Lord's Prayer. In this way we go through the Commandments.

It is enough to spend on each about the space of time in which we could recite the "Our Father" and the "Hail Mary" three times. When we come to a Commandment, against which we have not often sinned, we should linger less upon it: and, on the other hand, we should dwell longer on one which we have had an evil habit of frequently transgressing. The same rule should be observed as to the Capital Sins.

When our reflections on each Commandment are finished, and we have further accused ourselves of our faults against it, and asked for grace to be more watchful in keeping it for the future, we are to address such a colloquy to God as the case may require.

The second subject to which this method of prayer may be applied, consists of the Capital Sins. We are to place ourselves in the necessary dispositions, in the same manner as before, and make the same preparatory prayer. The only difference between this case and that of the Commandments is in the subject-matter: the Commandments being to be observed, and the sins to be

avoided. Everything else is the same, and our prayer, as before, is to be closed with a colloquy.

We may remark that in order to know well these sins and vices, it is useful to consider their contraries. What we should propose and aim at, is to gain, by the help of divine grace and exercises of piety, the seven virtues that are opposed to these Capital Sins: humility, the opposite of pride; liberality, of avarice; chastity, of luxury; meekness, of anger; temperance, of gluttony, &c.

A third use of this methed may be made by applying it to the Faculties of the Soul. The method is the same—the preliminary disposition, the preparatory prayer, the examination as to each point, and the colloquy at the end.

The same may be said of its use as to the Five Senses. Nothing but the subject-matter has to be changed.

Whoever wishes to imitate our Lord JESUS CHRIST in the use of his senses, should commend himself to His Divine Majesty with a special petition to this effect in his preparatory prayer: and then, after considering each sense, finish with a "Hail Mary" or an "Our

Father." Or if he wishes to imitate our Blessed Lady, he should commend himself in like manner to her in his prayer of preparation, asking her to obtain for him this grace from her Divine Son. He should then consider each sense, and conclude with a "Hail Mary."*

It may sometimes be desirable, in the case of an Exercitant of greater capacity, to consider the subjects in a rather higher manner. In this the following rules may be useful.

We may consider, with regard to each Commandment, Firstly, its goodness, justice, and holiness in itself: Secondly, the advantage to be gained by observing it: Thirdly, the manner in which we have observed it hitherto; if well, giving God thanks for it; if ill, asking His pardon: Fourthly, we may resolve for the future to observe it with greater perfection and exactness, and ask grace in our colloquy to enable us to do so. After this, if any time yet remains, we can go on to consider the next Commandment in the same way.†

* Sp. Exer. post Hebd. 4.
† Direct. C. 37. S. 3.

With regard to the sins, we may consider the following heads: First, their number, malice, and the great justice of their prohibition: Second, the evil they bring on us, if they are not avoided: Third, how we have avoided them hitherto, and how we are resolved to do so for the future.*

With regard to the faculties of the soul, and the senses of the body, we may take the following heads: First, how noble and how useful each one is in particular; for example, the intellect, and so with the others; Second, the end for which they are given us; Third, the use made of them by JESUS CHRIST and our Blessed Lady; Fourth, the use that we have made of them; with sorrow, if it has been bad, &c. In the same way, we can go through our other faculties and senses singly; the power of speech, for example, of motion and the like.†

It should be observed, that when we use this kind of meditation on the subjects just mentioned, and call to mind the good or bad use that we have made of our faculties, &c.,

* Direct. C. 37. S. 4.
† Ibid. S. 5.

we are not to make an examination of conscience as if we were preparing ourselves for Sacramental Confession, or even as if we were considering them for the deliberate purpose of moving ourselves to contrition. The principal object to be aimed at in the use of this method is, thoughtful consideration of the subject-matter itself. The reflections that we make on ourselves are incidental to this; they should therefore be made only in general, and without descending very much to particular sins.*

The book of the Exercises tells us, it is enough to consider each Commandment for as long as would be required to say three "Our Fathers" and three "Hail Marys." This is not to prevent any one, who finds it to his taste or spiritual advantage to do so, from dwelling longer on any one Commandment. It is better that he should do this, even though it should render him unable to go through all the Commandments; according to the doctrine of the 4th Addition at the end of the First Week of the Spiritual Exercises.†

* Direct. C. 37. S. 6. † Ibid. S. 8.

SECOND METHOD OF PRAYER.

The second method consists in the consideration of the meaning of each word of some vocal prayer.

To use this method, we observe the preliminary directions given in the first. The preparatory prayer must be such as may suit the Person to whom we are to address ourselves.

We then kneel or sit down, as our bodily health may need or allow, keeping our eyes closed or fixed on one point, without suffering them to wander. We are then to begin to recite the Lord's Prayer. Saying the word *Pater*, we are to remain meditating upon it as long as we can find various meanings included in it, or comparisons and consoling thoughts arising from the consideration of the word. The same method is to be used on each word of the Lord's Prayer, or of any other that we may use for this purpose.

Three rules are given with regard to this Exercise.

I. An hour is to be spent in this way on

the whole of the Lord's Prayer. When it is finished, we say, in the usual manner, either vocally or mentally, the *Ave Maria, Credo, Anima Christi,* and *Salve Regina.*

II. If the person who is thus meditating on the Lord's Prayer finds in any one or two words of it sufficiently good matter for thought, and spiritual sweetness and consolation, he is not to take pains to go beyond, even though he spends the whole hour upon them. When the time is finished, he is to say the rest of the Lord's Prayer in the usual manner.

III. If he has thus spent the whole hour on one or two words, when he returns the next day to the same prayer, he is to say those words in the usual manner, and to begin his meditation on the word which immediately follows them, on which he may dwell as is said in the second rule.

We may add that when the Lord's Prayer has been considered on one or more days, we should pass on to the Angelical Salutation in the same way, and so with other prayers: so as to be for some space of time practising this kind of prayer.

Another direction is, that when the prayer is finished, we should turn to the Person to whom it has been addressed, and in a few words beg the virtues and graces of which we find ourselves most in need.*

When one word does not make the sense complete, we should join several together, as for example, "Who art in Heaven"—"Hallowed be Thy Name," &c. Some words are sufficient of themselves to afford matter for meditation, as *Our*, or *Father*.†

All that is here said about prayers, may be understood also of certain passages of Holy Scripture, especially of the Psalms. From them we may select either whole Psalms, or particular verses which afford very abundant food—both for the mind and the heart.‡

THIRD METHOD OF PRAYER.

The third method is as follows : we observe the usual directions and make our preparatory prayer, as in the second method : we then, at every breath we take, repeat a word

* Sp. Exer. post Hebd. 4.
† Direct. C. 37. S. 9. ‡ Ibid. S. 10.

of the Our Father, or of some other vocal prayer, arranging the words so that one only is said at each breath, or in the time we need to take it. While we are doing this, we consider the meaning of the words, or the great dignity of the Person to Whom the prayer is addressed, or our own vileness, or the difference between Him and ourselves, His greatness and our unworthiness. In the same way, we go through the remaining words of the Lord's Prayer, and afterwards say the other usual prayers, the *Ave Maria, Credo, Anima Christi,* and *Salve Regina,* in the usual way.

Two rules are given with regard to this method. The first is, that when we have gone through the Lord's Prayer in this manner, we proceed on the following day or the next time that we make our prayer, to say the *Ave Maria* in the same measured way; at the end, we are to add the other prayers mentioned above, in the usual manner. In this way we are to go on through them all.

The second rule is, that any one who wishes to use for a longer time together this

method of praying in measure, may say the whole of the prayers just mentioned, or any part of them, keeping to the same practice of repeating one word at each breath.*

It is intended in this method of prayer, that we are to spend on the consideration of each word of some vocal prayer, as much time as is commonly spent between one respiration and another. If any one out of devotion likes to spend more than this, there is nothing to hinder him. Such prayer, however, belongs rather to the second method than to the third. This third method, however, is of use to help us to accustom ourselves to say our vocal prayer with due attention and devotion, as the Apostle says, "*I will pray with the spirit, I will pray also with the understanding.*" It is therefore of great use to those who are bound to say the Canonical Hours, or other vocal prayers.†

Such are the three methods of Prayer given by our holy Father. They do not, however, exclude others, such as the Holy Ghost is wont to teach from time to time,

*Sp. Exer. post Hebd. 4.
†Direct. C. 37. S. 12.

and which persons well versed in spiritual matters, according to their own experience, or the guidance of their reason, or sound doctrine, are accustomed to practise : or, in short, any method that individuals may find by practice to be useful for their own advancement in virtue. In this respect nothing should ever be done without the approval or consent of the Superior or Spiritual Director. Every one should manifest to them the method he follows in his prayer, particularly if he departs in any respect from the ordinary path.

It may be added, that not only will these different methods of prayer be found adapted to different classes of persons, but also that the same person in different conditions of body or mind will find at one time one, sometimes another, more easy to himself. When, for instance, a person is fatigued, or rather unwell, and on this account not in a fit state for a long and fatiguing application of mind, he will find it more useful to adopt the second or third method of prayer.*

* Direct. C. 37. S. 13.

THE EXAMINATION OF CONSCIENCE.

SECTION I.

ON THE PARTICULAR EXAMINATION.

Every one has commonly some one chief fault or defect from which, as from their root and cause, all his other faults spring.*

Though a person may be conscious of many defects of the same kind, it will still be found very useful to select one at a time and to devote oneself diligently to the extirpation of this alone. Having thus got rid

* Direct. C. 13. S. 2.

of one fault, he may turn with the same earnest and particular attention to another, and so on, as occasion requires.*

Such is the object of the Particular Examination of conscience. The practice of it is much recommended, especially as an effectual means of attaining great purity of heart; as we learn from Cassian in his Fifth Conference, and St. Bernard in many places.†

This Particular Examination includes three periods of the day. The first is at rising; when a person resolves to watch carefully, so as not to fall into that particular fault or defect of which he wishes to correct himself.

The second is the middle of the day; when he begs God's grace to know how often he has fallen into that sin or fault: and to avoid it in future. Then follows the first examination, in which he asks an account of himself as to this one fault; reviewing in mind the period that has elapsed since rising. After which he proceeds to mark down as many points on the first line of a figure like the subjoined, as he has found faults; and proposes

* Direct. C. 13. S. 3. † Ibid. SS. 4. 5.

anew to use greater diligence, that he may not fall again.

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The third time is at night; when he makes a second examination, going over the time that has elapsed from the first or mid-day

examination to that moment: and having found and numbered the faults, he marks so many points in the second line assigned to that day.*

FOUR ADDITIONS TO HELP ONE TO ROOT OUT EASILY AND SPEEDILY ANY VICE OR SIN.

The first consists in this; that as often as a person shall have fallen into the fault in question, putting his hand on his breast, he should repent his fall: and this can be done even in the presence of others, without their perceiving it.

The second consists in his comparing in the evening the number of points on the two lines, one of which serves for the first examination, and the other for the second; and in seeing whether there has been any amendment during the interval.

The third is to compare the points of the present day with that of the preceding one; and to see what improvement there has been.

* Sp. Exer. Hebd. 1. post Fund.

The fourth consists in comparing the examinations of two weeks; so as to see what progress, if any, has been made.

It will also be observed that in the figure, the longest line has been assigned to the first day, that is, Sunday; the second, somewhat shorter, to Monday, and so on: as it is but reasonable to expect that the number of faults will diminish from day to day.

SECTION II.

ON THE GENERAL EXAMINATION OF CONSCIENCE,

which helps greatly to purify the soul, and enables us to make a good Confession.

We take for granted what experience teaches us, that three sorts of thoughts pass through the mind of man—the first sort originating within the soul; the other two coming from without, through the agency of a Good or Evil Spirit.

THOUGHTS.

There are two ways of drawing merit from an evil thought in a matter of mortal sin. Firstly, when there arises a suggestion to commit a grievous sin, and it is resisted and rejected at once. Secondly, when after rejecting such an evil thought, one steadily continues to resist till it is completely sub-

dued. This latter victory is of course more meritorious than the former.

When a person lingers a little upon a grievously sinful thought, as if giving ear to it, he commits a venial or lighter sin : so also, when he feels therein a passing pleasure, and is negligent in repressing it. A mortal sin of thought may be committed in two ways : firstly, when a full consent is given in any way to a thought grievously sinful ; and secondly, when the thought is put into execution. The latter is more grievous than the former, for three reasons ; because it occupies a longer time ; because of the greater intensity of the act ; and because of the scandal or injury inflicted thereby on others.

WORDS.

God is also offended by words in many ways, as by cursing and swearing. For one should never swear either by the Creator or by a creature, unless three circumstances concur,—truth, necessity, and reverence.

And this necessity is not to be extended to every case in which one may wish to affirm the truth, but to those cases only in which a spiritual or temporal interest of some moment is in question. Due reverence is observed in calling God to witness to a truth, when we treat His Holy Name with that thoughtful respect which becomes us towards our Creator and Lord. And here it is to be observed, that though a rash or useless oath by the Creator is a greater sin than one by a creature, yet it is more difficult to fulfil the requisite conditions and to swear lawfully by the latter, than by the former. Firstly, because by the mention of a creature we are not so effectually roused to reflect whether we are swearing with truth and necessity, as when we invoke the Maker and Lord of all things. Secondly, because we are much more feebly moved to a due reverence towards God, by the thought of a creature, than by that of the great Creator Himself. Hence, to swear by a creature may be allowed more easily to persons of great piety and virtue, than to the ignorant and rude; for pious men, through the continual exer-

cise of meditation and the lights imparted to their understanding, more clearly see God dwelling in every creature, by His essence, presence, and power; they are consequently more disposed to observe towards Him due reverence in such an oath, than others who have not arrived at such perfection. Thirdly, because in swearing frequently by creatures, there would be more danger of idolatry in the case of imperfect, than of perfect men.

Amongst the sins of the tongue we have also to consider idle words. By these we are to understand such language as promotes no good end, either to him that speaks or to him that hears, and which is used with no intention of doing any good whatever. But we are not to regard words as idle which profit in any manner our own or another's soul, or serve some purpose of health or other temporal advantage, or which are so intended by the speaker. And this may be, even when one speaks of things wholly unconnected with one's own state of life; as when, for instance, a religious talks of war or commerce. Indeed, any conversation directed to a good end is meritorious; it

then becomes faulty, when it proceeds from some bad motive, or is wholly useless.

Untruths, false testimonies, and murmurings, are likewise sins of the tongue. For we must not detract our neighbour or murmur against him. If we deliberately reveal the grievous sin of another, which is not public, we commit a grievous sin; and a venial one, if the sin disclosed be itself venial.

And every time we make known a fault or defect of another, we in truth manifest a fault or defect of our own. Yet, when the intention is good, it is allowable to speak of our neighbour's sin in these two cases. Firstly, when it is public; as in the case of a person notoriously wicked or mischievous: for instance, one who teaches error publicly, and so corrupts the minds of others. Secondly, as often as a secret sin is made known to any one who can help the sinner to rise from his sin; provided however there be reasonable grounds to expect such a result.

Amongst the sins of the tongue we must also place injurious or scornful words, and the like.

DEEDS.

Passing in review the Commandments of God and of His Church, as also the orders of those who have authority over us, we must consider that every wilful act against any one of those commands is a sin, more or less grievous according to the different ways of committing it, and the inward disposition which accompanies it.*

Our holy Father Ignatius did not mean to comprise in this brief summary all sins, but to point out to ordinary Christians the sins into which they may more frequently fall.† We need not fear that a Religious would ever fall into some of them, or indeed, through the help of God's grace, into any mortal sin whatsoever. Still, it has been thought well to bring together all that the Saint teaches on this matter in his golden book of the Spiritual Exercises.

* Sp. Exer. Hebd. 1. post Add. Exam. Part.
† Direct. C. 13. S. 7.

THE MANNER OF MAKING THE DAILY EXAMINATION OF CONSCIENCE.

This examination contains five points.

1. To thank the Lord our God for all that He has done for us.

2. To beg grace to know, to abhor, and to remove far from us, our sins.

3. To ask of ourselves an account of all the offences we have committed against God, going over in mind the whole time from our rising to that moment. And first we have to examine ourselves as to thoughts, then as to words, and deeds; counting, as in the Particular Examination, the number of faults committed.

4. To ask pardon for the faults of which we have been guilty.

5. To resolve, with the help of God, to do better for the future, and to say the *Our Father.**

* Sp. Exer. Hebd. 1.

Our holy Father adds some suggestions with regard to general Confession and to Communion, which we subjoin.

Amongst many other benefits to be derived from a general Confession, there are three more especially worthy of consideration. Firstly, the greater merit and profit usually obtained therein, through the actual extension of our sorrow to all our past sins. Secondly, the clearer knowledge we gain of our sins and of their malice in the time of such spiritual exercises, will help us to conceive a more intense sorrow for them. Thirdly, a better disposition for, and consequently a more fruitful reception of, the Blessed Sacrament, wherein we obtain strength not only to avoid sins for the time to come, but to preserve and increase the grace already received.

THE EXERCISE FOR AN ELECTION OR CHOICE.

I.

UTILITY OF THE EXERCISE.

To reflect and deliberate in the presence of God concerning any important affair, and above all concerning the choice of means which will conduce to the perfection of our state, is a thing which belongs to all times and circumstances. These rules therefore ought to be very familiar to Ours, in order that they may know how to avail themselves of them as occasion requires, so as to learn God's will; more especially if they should not be able to take counsel of others in the grave doubts which sometimes arise.* For this end it will suffice to make use of those that meet the present need, and which the

*Direct. C. 10. S. 13.

matter under deliberation may require.* Hence we have been led to insert them in this place, and to adapt them to the persons and objects for whom they are intended.

II.

PRELUDE.

In order to make a good election in a matter which bears upon some particular business, or on the mode of correcting and perfecting our actions, we should first of all consider, with a pure and simple intention, the end for which we were created by God; which is, the glory of God, the eternal salvation and perfection of our own souls, and the salvation and perfection of our neighbours.

And consequently, in these discussions we should always embrace that side, or choose those means which will best serve the attainment of this most exalted aim: since it is very reasonable that in every business the means should be subordinate to the end, not the end

* Direct. C. 25. S. 9.

to the means.* Each one too, should be convinced that he will advance in the acquirement of solid virtues, in exact proportion as he becomes more detached from the love of self, and of his own ease and comfort.†

III.

ON THE THINGS WHICH MAY BECOME THE SUBJECT OF AN ELECTION.

1. In order that anything should become the subject-matter of an election, it ought of necessity to be good in itself; or should certainly in no sense be bad, but in conformity with that state of life in which we have dedicated ourselves entirely to the service of God.

2. Of such matters, some are of such nature that, once chosen and embraced, it is no longer lawful to withdraw from or to change them; others, again, admit of change and may even be altogether abandoned.

3. With regard to our state of life, when it has been once immutably determined, there

* Sp. Exer. Hebd. 2. Præl. ad Elect.
† Ibid. post Ex. Elect.

remains no further election, nor should we ever reconsider it : but, by good works and the practice of virtue, every one should take care to aim at the perfection proper to his state, according to the measure of grace which our Lord may bestow upon him.

4. Should any one have made an election in any matter which admits of being altered, with due method and order, and without any inordinate or worldly affection, he has not in such case any ground for retracting it, but must exert all the means in his power to profit by it continually.

It is to be observed, moreover, that if the choice, in such matters as admit of alteration, has not been made with the proper singleness of purpose and sincerity of soul, in such case it is necessary to correct it, in order that it may bear fruit more abundant and more pleasing to God.

IV.

THE THREE TIMES WHICH ARE MOST FAVOURABLE FOR MAKING AN ELECTION.

The first is, while divine grace so acts upon the will that it leaves no room for any doubt, nay, even takes away, in a certain sense, the power of the soul to doubt, whether it ought or ought not to follow the impulse it receives.

The second is, whenever the will of God makes itself sufficiently clear and manifest; which is usually indicated by certain previous consolations, or by some movement of the heart which has been excited by the Good Spirit. And in this, the knowledge and practice of the Rules for the Discernment of Spirits, to be explained hereafter, will be a great help.

The third is, when the soul, after having considered its last end (as directed in the

prelude), resolves, with great composure, to do whatever it sees to be most suitable and best fitted to the present need, and at the same time most certain to promote the attainment of that same end.

We know that the soul is in this tranquil state, when it is able to exercise freely its natural powers without the conflict of opposing spirits. Hence, if it does not succeed in the first or second time, it may make use of the third, by either of the two following methods.

The First Method, containing six points.

In the first point we are to set before ourselves and determine the matter on which we have to deliberate.

In the second, after having fixed our view upon the end of our creation, and vocation to the Religious State, which is the greater glory of God, our own greater spiritual good and that of our neighbour, we should not incline in the matter of our election more to

one side than the other: but should rather stand as it were balanced, in a state of equilibrium, with the will perfectly disposed to that, which we shall ascertain to be most in accordance with the service of God and the perfection of our own souls.

In the third, we should earnestly beseech the goodness of God to vouchsafe to illumine our understanding, and move our will in the direction which is best for us: yet so, that we fail not to use our reason in a pious and Christian manner, and thus ascertain God's will, and duly make our choice.

In the fourth, we should consider what advantages and helps towards the attainment of our end will accrue to us from such an election, and at the same time what obstacles or dangers we may incur in consequence of it. And, moreover, the advantages and helps, the dangers and evils which we are to expect in the event of our neglecting to make such an election.

In the fifth, after making the above-mentioned reflection, we should reason with ourselves upon the two alternatives, and, according to the conclusions of the same

reasoning, decide our election, without allowing any inordinate affection to influence us.

In the sixth, having made our election, we should betake ourselves at once to prayer, and offer it up to God, begging Him to accept and confirm it, if such be His holy will.

The Second Method, containing four rules, with an annotation.

1. Since the election should proceed from an affection inspired by our love of God, it is fitting that a person making election should have a certain inward sentiment which, whether his attachment to the thing chosen be great or small, should flow from a pure love and regard for God.

2. Let him consider what counsel he would give to some one, hitherto unknown to him, but in whom he desired all perfection, and who was in doubt respecting the same matter. Having examined this, let him hold

himself bound to the same course he would advise others to take.

3. Let him reflect moreover with himself, how he would wish to be guided in the matter of deliberation, if, at this juncture, he should be overtaken by death; and he will easily understand that he ought now to follow that rule and measure of things, which in his last moment he would wish to have observed.

4. Let him moreover call to mind that moment in which he will have to appear before the tribunal of God to be judged: let him see on which side he will then wish to have stood, and let him choose it now in like manner, that he may be more secure on that day.

And here it is worth while to remark, that after having observed, with all exactness, these four rules for the greater safety and tranquillity of his conscience, he should conclude the election after the manner set forth in the last point of the first method, and offer it up to God; begging that He will vouchsafe to approve it.

V.

CONCLUSION OF THE ELECTION.

As soon as a person has concluded his election, he should apply himself to prayer, as was suggested above in the last point. If he should feel confirmed, during that time, in the election he has made, by experiencing in his soul certain affections or lights coming from God, he may conclude that God Himself approves the decision he has made, or the means he has adopted for correcting and perfecting more and more his life, and promises the strength to render them all effectual; indeed, this will be the clearest proof that God's will has been known in the matter, and should be regarded as the seal of the whole election.

If, however, the stirrings or affections of the heart, or the lights given to the understanding, be such as to make it hesitate in the deliberation already taken, and if these movements, according to the rules which will be given below, should appear to be insinu-

ated by the Evil Spirit, it is a sign that the reasoning was not correct, and that he ought to make his election over again.

Lastly, if in this prayer, in which he offers up his decision to God, nothing worthy of notice should strike him, either through his will or his understanding, in favour of either the one side or the other, and the will should remain firm in its resolution; the election made should not again be called in question, but he ought rather to believe that God has wished that His will should be made known all the more clearly through the light of reason.*

* Direct. C. 32. SS. 1. 2. 3. 4.

THE DISCERNMENT OF SPIRITS

I.

RULES FOR DISTINGUISHING BETWEEN THE EMOTIONS PRODUCED IN THE SOUL BY THE SPIRITS OF GOOD AND EVIL, IN ORDER THAT, WHILE WE REJECT THOSE THAT ARE EVIL, WE MAY CHERISH THOSE ONLY WHICH ARE GOOD.

These rules refer especially to the Exercises of the First Week.

1. To the minds of those who fall very easily and very frequently into mortal sin, our enemy usually presents the allurements of sensual gratification, that he may detain and involve them deeper in their vicious habits. While, on the contrary, the good spirit is constantly striving to deter them

from evil, by the stings of conscience and the voice of reason.

2. In those, however, who are earnestly engaged in purifying their souls from vices and sin, and in making daily advance in the service of God, the Evil Spirit instils troubles, scruples, anxieties, false arguments, and many other such disturbances to hinder that progress. Whereas, it is the office of the Good Spirit, to infuse into them new vigour and strength, to fill them with consolation and tears of devotion, and to give light and peace to their minds; that, by the removal of every obstacle, they may ever press forward with greater freedom and alacrity by the practice of good works.

3. The presence of true spiritual consolation is manifested in the soul, when it is inwardly inflamed with the love of its Maker, and can no longer love any creature except for pure love of God; or when the tears which it sheds excite to the love of God; whether their source be sorrow for sin, or meditation on CHRIST'S Passion, or anything else which is duly directed to His worship and honour. In fine, any increase of Faith,

Hope and Charity, or any spiritual joy which raises the mind to the contemplation of heavenly things, to the pursuit of its own salvation, or to the quietness of peace with our Lord, may be called consolation.

4. On the other hand, spiritual desolation is any state of darkness and disquiet in which the soul finds itself drawn towards what is low and earthly. It is every state of restlessness, agitation, and temptation, which tends to mistrust about salvation and to drive out hope and charity: so that the soul feels nothing but sadness, tepidity and languor, and seems to itself quite cut off from God its Creator. Thus, just as consolation is opposed to desolation, so the thoughts springing from the one are in direct opposition to those arising from the other.

5. In a state of desolation, no change nor even deliberation should be made with regard either to our resolutions or present state of life; but we must resolutely persevere in the purposes formed, for example, on the preceding day, or when we were enjoying consolation. For, as during consolation we were under the direction and guidance of the

Good Spirit, so now in desolation we are under the influence of the Evil Spirit, whose instigations can never lead us to determine upon anything aright.

6. While, however, a man suffering from desolation ought to make no change in his former resolutions, he should make one change, in an intense degree, by an increased and strenuous opposition to the desolation itself; by prayer, self-examination, and penance.

7. Whilst we are oppressed with desolation, let us reflect that God thus leaves us to ourselves for a time, in order to prove us, and oblige us to struggle with our enemy by help of our natural powers. And this we can certainly do, through that Divine assistance which is still with us though we do not feel its presence; because, though God has withdrawn our former fervour of charity, He still bestows on us grace sufficient to do good works and attain our salvation.

8. Under temptations the practice of patience is of the utmost service; as being in direct opposition and antagonism with such assaults. Meanwhile, let the soul

strengthen itself with the hopes of speedy consolation; especially if it has put in practice the means of resistance suggested in the sixth rule.

9. Three principal causes of desolation may be here assigned. The first is, that we are deservedly deprived of divine consolation on account of our sluggishness and tepidity in our spiritual exercises. The second is, that God wills to make trial of us and of our devotion to His service and glory when deprived of the encouragement of His comforts and special favours. The third is, that we may be inwardly convinced, by our own experience, of our inability of ourselves to acquire, or even retain any fervour of devotion, any ardour of love, any abundance of tears or other spiritual consolation; and that we may know these to be gratuitous gifts of God: lest, by claiming them as our own, we fall into the sin of pride or vainglory, and even endanger our eternal salvation.

10. Let him who tastes the sweets of consolation forecast how he will behave under desolation to come, and by that means ani-

mate himself in good time against its attacks.

11. While the abundance of consolation lasts, let him keep himself down and humble himself as much as possible, remembering how helpless and cowardly he will become in the time of desolation, unless quickly helped by such grace and divine consolation. On the other hand, whoever is in desolation should reflect how very much he can do by the help of God's grace; for with it he can easily overcome all his enemies, provided only he puts all his hope in the strength of God and encourages himself by that thought.

12. Our adversary displays in his attacks that want of actual force, combined with strength of ill-will, which manifests itself in the nature and actions of a woman. For as, in quarrelling with a man, she loses heart and takes to flight if opposed with a bold and determined countenance, but becomes infuriated and fearless if the man flinches and yields before her; in like manner, the Evil Spirit loses all his strength and daring as often as he meets with an intrepid resistance

from the spiritual soldier of CHRIST, who does what is diametrically opposed to the temptation. But if, on the contrary, he is able to strike fear and despondency into the mind by his first onset, there is no wild beast on the face of the earth more ferocious than the enemy of man in pursuing the designs of his persistent hatred against us.

13. Or, our great enemy may be compared to some unprincipled libertine, who endeavours to seduce the daughter of honourable parents or the wife of some upright husband. Such a one observes the utmost secrecy in his words and designs upon her, fearing nothing so much as a disclosure on her part, to her father or husband, of his base attempts : for this, he well knows, destroys all chance of success. Like him, the devil, while insinuating his temptation into the soul, endeavours by every artifice to secure that his suggestions be kept in the strictest secrecy ; and is filled with rage and the tortures of despair whenever his evil counsels are laid bare to the Confessor, or other spiritual man : as he knows that his designs are absolutely frustrated by his frauds being detected.

14. Again, our enemy imitates the tactics of a general in war; who, in order to take and destroy a citadel which he is besieging, after examining carefully the character and strength of the place, makes his assault upon the weakest side. In the same way, the devil watches narrowly the state of our souls at every point; observing with what virtues—moral or theological—they are fortified, or in which of them they are wanting: and then he brings every art and force to bear upon our weakest point, in the hopes of being able to carry us by assault.

II.

FURTHER RULES FOR THE BETTER DISCERNMENT OF SPIRITS.

Especially adapted to the Second Week.

1. It belongs to God and His Angels to drive out of the soul all that sadness and disturbance with which the enemy has filled it, and to pour into it true spiritual joy, while, on the contrary, the devil by false

and specious reasoning seeks always to destroy the joy which he finds there.

2. It is in the power of God alone to grant consolation to the mind without any antecedent cause; since it is solely the prerogative of the Creator to enter into His creature, to move, draw and change it wholly to the love of His Divine Majesty. By the absence of all antecedent cause we mean, that nothing has been presented to our senses, our intellect or will, which could have produced this consolation in us.

3. When such a reason for consolation has preceded, the suggestion may come from the Good or Evil Spirit, but for opposite ends. The Good Spirit inspires consolation, that the soul may make greater progress in the knowledge and practice of virtue. The Evil Spirit, on the other hand, would divert it from them and lead it by wrong-doing to destruction.

4. The Spirit of Evil is wont to transform himself into an angel of light; that so, by first favouring the pious wishes of the soul, he may afterwards draw it aside after his own evil suggestions. For he begins by pre-

tending to breathe into the soul thoughts of nothing but what is good and holy ; but goes on gradually to involve it in the hidden snares of his own falsities and perverse designs.

5. We must diligently and exactly scrutinize our thoughts, their origin, their tendency, their end. For if these three be sound, we have every reason to attribute them to the suggestions of the Good Angel. But if, in this examination into our souls, we detect any positive evil, any departure from good, any attraction to what is less right than what our mind had formerly chosen and resolved upon ; or if we are becoming weary, anxious, or troubled, and have lost our late calm, peace and tranquillity, this is a clear indication that such thoughts are suggested by the Evil Spirit, who is the constant enemy of our well-being.

6. When we discover the presence of the Enemy by his serpent's tail, that is, by some bad end to which he tries to allure us, it is very important to review the whole course of our thoughts, marking what good desires he first suggested to us, and in what manner

he laid his designs for removing imperceptibly the sweetness which spiritual things formerly had for us, and our former serenity of mind, and for instilling his subtle poison in their place. Thus we gain experience of his wiles, and afterwards more easily detect them.

7. The two Spirits gain entrance after a very different manner into the minds of those who are seeking to advance in the path of salvation. The Good Spirit enters gently, calmly, sweetly, as drops of water sink into a sponge, but the Evil Spirit in a sharp, noisy, and violent manner, like the splashing of rain upon a rock.

Contrariwise, however, is it with those who are daily tending towards evil; and the reason of this difference is found in the sympathy or the aversion which the soul feels towards these two Spirits respectively. For in proportion as each finds opposition to its movements, it forces itself upon the minds with very evident noise and disturbance. But if it finds a similarity of disposition, it enters tranquilly, as through open doors into its own home.

8. Although in that consolation which arises in the mind without antecedent cause there can be no deception, since it is the direct gift of heaven, still we should carefully distinguish between the moment of actual consolation and that which immediately follows it, while the warmth and glow kindled by the favours of God are still fresh upon the mind. The reason is, that during this time it often happens that either from force of habit, or in the course of our own reflections, or at the instigation of the Good or Bad Spirit, thoughts arise within us which, as not coming immediately from God, should be carefully discussed by us before we consent to or act upon them.

RULES FOR SCRUPLES.

Certain points worth remarking for discernment of the scruples which the devil instils into the soul.

1. We are commonly said to have a scruple when with the full exercise of our own free judgment we conclude that to be a sin which is no sin; as for instance, when it appears to some one to be a fault to have trodden inadvertently on two crossed straws lying on his path. But this ought not, properly, to be called a scruple, but an erroneous judgment.

2. We may more truly be said to have a scruple when, after thus trampling on a cross, or after any other thought, word, or deed, a suspicion comes to us from without that we have committed some sin; and though on the other hand conscience testifies that we have not sinned at all, still we feel a certain hesitation and disturbance of mind, introduced, it is easy to see, by the devil.

3. The former of these two kinds of scruples, less properly so called, must be altogether abhorred by us as entirely false.

But the latter, for a time, especially at the outset of a better regulated and more perfect life, assists the pious soul not a little, by wonderfully purifying and withdrawing it from every kind of sin : according to the saying of St. Gregory, that it is the way of pious minds to recognize a fault where no fault is.

4. The enemy examines astutely whether the conscience be gross or delicate. If he finds it delicate, he strives to make it still more delicate, and bring it to such a pitch of anxiety as at length to be wretchedly disturbed, and discouraged from making any advance at all.

For example, if he finds a soul so resolute against every sin as not to bear the mere shadow, so to speak, of wilful sin, forasmuch as he cannot make it fall really into sin, he induces it to believe that to be sinful which is not, such as some inadvertent expression or passing thought. The gross conscience, on the contrary, he studies to make still more gross, that whereas it at first admitted only venial sins, it may now take little heed of those which are mortal, and daily make less and less account of them.

5. The soul that would make progress in spiritual life must lean to that side which is directly opposed to the movement of the Evil Spirit. Thus, if he tries to make the conscience more lax, it must make it more strict; or, on the other hand relax it, if the Devil's aim is to make it too strict. So avoiding the danger of either extreme, the soul will be preserved safely and quietly in the true mean.

6. If, when a man desires to say or do something in harmony with the practice of the Church and the mind of Superiors, and conducive to the glory of God, suggestions present themselves from some external source, dissuading him from his intentions on the score of vainglory or specious pretext of any other evil, let him raise his mind to God; and if he sees the object of his desires really tends to God's glory, or certainly does not oppose it, let him act in direct contradiction to the other suggestion, and reply with St. Bernard to the counter arguments of the adversary: "*I neither began for thee, nor will I leave off for thee.*"

RULES FOR DUE MODERATION IN FOOD.

1. It is less necessary to restrict ourselves in taking bread than any other kind of food, since it does not excite greediness so much, nor make us so liable to temptation.

2. In drinking, greater abstinence is necessary. We should observe carefully what amount is most wholesome for us, that we may take it, and what is hurtful that we may avoid it.

3. With regard to delicacies, we should especially practise abstinence, inasmuch as they furnish the appetite with greater occasion of sin, and the enemy with more opportunity of tempting. Temperance, therefore, so as to avoid excess, may be observed in two ways, by accustoming ourselves to eat coarser food, and by partaking more sparingly of delicacies.

4. The more any one subtracts from his suitable allowance of food, provided he

avoids serious danger to health, the sooner will he arrive at the true measure both in food and drink. And this, not only because by so disposing and helping himself on in the way of perfection he will receive, from time to time, interior lights and consolations enabling him easily to decide on the amount of food he had better take, but also, should he perceive that his strength is being weakened by too great abstinence, to the extent of not being able to attend properly to the Spiritual Exercises themselves, he will easily discover what amount of food the necessities of nature require.

5. It is of great service to imagine at our meals that we see JESUS CHRIST Himself eating with His disciples, and to place before us His example in eating, drinking, and in His looks and speech, so as to imitate them. By thus occupying our mind in contemplating our Lord, rather than in thinking of food, we shall the more easily learn how to moderate our diet.*

* This and the following rule suppose the absence of public reading at table. For when a suitable book is read aloud, we gain more profit by attending to it, than by following our own thoughts.

6. Or, for sake of variety, we may choose for reflection some other subject such as the Lives of the Saints, some pious contemplation, or any spiritual work we have on hand, which will divert our attention and diminish our sensible pleasure in eating.

7. What we have chiefly to guard against is letting the mind be completely engrossed in the act of taking food, or eating with greediness or haste; but, remaining always masters of our appetite, we should moderate at once both the quantity we take and our manner of eating.

8. The best means of doing away with immoderateness in food and drink is to debate the question and limit ourselves beforehand, after our previous dinner or supper or at some time when we do not feel particularly hungry, to a certain fixed quantity; and then, when the time of eating comes, never to allow ourselves, either through our own greediness or temptation of the enemy, to exceed it. But rather, in order to gain a victory over both these sources of temptation, let us even reduce somewhat the allowance we had set ourselves.

The Directory here wisely observes that these rules should not be put before all indiscriminately, but with discretion, according to each one's mental or bodily strength.* And Diertins well remarks, that the exact quantity to be subtracted from one's food or drink, or to be fixed on as suitable for each one in particular, may be best ascertained by help of these rules accompanied by the immediate advice of one's Superior or Spiritual Director, whom in another rule we are told to consult, lest we should overstep due limits of discretion.†

* Direct. C. 35. S. 12.
† Diertins. R. 4. Annot. 5.

CERTAIN BRIEF DIRECTIONS CONCERNING PENANCE.

Penance is divided into interior and exterior.

The former consists in grief for one's sins, together with a firm purpose of never again committing the same, and of guarding against these and every other sin for the future.

Exterior Penance, being the fruit of interior, is the infliction of punishment on oneself for sins committed, and produces the three following effects. Firstly, it renders some satisfaction to God for past sins. Secondly, it enables us to overcome ourselves, and to subject still more the inferior or sensual part of man to the superior, namely his reason. Thirdly, it is a great means of obtaining gifts of divine grace: such as deep contrition of heart; abundance of tears for sin, or for the painful sufferings of CHRIST'S PASSION; and the clearing up of any doubt which may trouble us.

L. D. S.

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